THE UNITED CHURCH

FEBRUARY 15, 1956

OBSERVER

Sudbury Star Photo

Rev. Earl S. Lautenslager.

Crisis in the Middle East
C. E. Silcox

Capital of the Nickel Belt
A. C. Forrest

The Dresden Story
E. L. Homewood

Letters

"She Laughed a Little"

Dear Sir: I have read what the critics have said regarding my letter referring to the use of the word "fun." You did not print my last paragraph which emphasized my point. I did say that there was a place for fun in every healthy, wholesome life, but I still hold that it is not the appropriate word to use with Christianity. Christianity can be made *desirable, appealing* or *attractive*; but the root of the word fun is "foolish." The word "joy" is different. "Glad tidings of great joy."

However, I am not worrying; in fact I laughed a little. Do "Gloomsters" ever laugh?

I always read THE OBSERVER and enjoy it. I like your Question Box.

Nesbitt, Man. C. W.

So There!

Dear Sir: The sarcastic tone in some of your Question Box answers is very much out of place. I refer particularly, first, to your answer to the question about the minister smoking in private. There are many Christians (including myself) who are convinced that smoking, to Christians, is an "obvious sin against both flesh and spirit, because it is 'obviously' unhealthy and is 'obviously' a spiritual crutch."

Since the smell of the minister's room and the smell of his breath betray to us his superficial Christian conviction in this respect, many of us are naturally suspicious of him who professes and preaches complete allegiance to Christ but denies the Gospel so "obviously" and "seriously" in practice. Thus the term hypocritical is in order and your sarcasm out of order. . . .

The Question Box is very informative, and I am sure you are doing a great service through it. However, your sarcastic answers to some of the questions are evidence of your over-all tendency to become too frivolous in this column.

Otherwise, I am very enthused about the general quality of THE OBSERVER (including the cartoons), and I extend to you my most hearty congratulations.

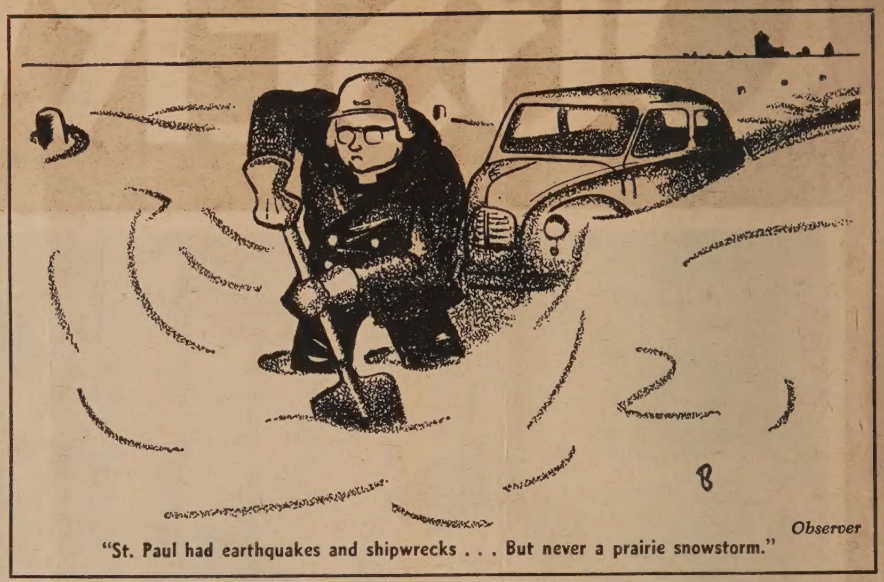
St. Andrew's College, Saskatoon, Sask. R. Hetherington.

Pension Fund

Dear Sir: So the amateur actuaries of Huron Presbytery are at it again! It seems to me that true brotherhood is more deeply realized in what has already been accomplished by those in charge of the Pension Fund in effecting actuarial soundness and increased pensions all around, than in any scheme of mere equalization for equalization's sake. After all, in what other way do any of us share equally—in salary, or in equally fine or well-equipped manses, or do we drive equally expensive or serviceable automobiles? Of course not! Yet we remain brothers.

I say, "Let us leave the planning and administration of the Pension Fund in the capable and devoted hands in which it now is, and let us in the pastorate do as good a job in our sphere."

Rural Manitoba. Disgusted.



"St. Paul had earthquakes and shipwrecks . . . But never a prairie snowstorm." *Observer*

Welcomed Russians

Dear Sir: Kindly put my name down as one of the "one per cent. of members who would give a reception to those Russians."

In Mr. H. Nellist's "helpful" letter in the last issue he says that he was disgusted at the editorial welcoming the Russian delegation. I would be disgusted and ashamed if only one per cent. of our members welcomed the Russians or any other churchmen into their homes.

How can we hope to "love our enemies" if we will not even tolerate them near us? How can we hope to understand them, or they, us?

Your article, The Church in Russia, did help somewhat to remove the bad taste I had in my mouth after reading Mr. (or is it Master?) H. Nellist's letter.

Moncton, N.B. Kay Dalton.

Not Sleeping Here!

Dear Sir: . . . Under the title "The Pressure for Extension" you say "There are places where the United Church has settled down and gone to sleep beside the greatest challenge in its history."

I would like to draw attention to one church which is definitely not asleep. St. John Church, on the East Mountain at Hamilton, Ontario, was built two years ago and is now "bursting at the seams" to the extent that plans are now under way for a larger building adequate to accommodate the worshippers which crowd into the present auditorium every Sunday.

Hamilton, Ont. Hazel M. Campbell.

Explanation of Locked Doors

Dear Sir: May I be permitted an observation on your recent comment concerning Protestant Churches with locked doors?

I am certainly of your persuasion that churches should be accessible for prayer and meditation at any time. There are, however, valid reasons for our sharp divergence from the Roman Church practice in the encouragement of the use of the sanctuary for casual and individual worship.

The devotion of the Roman Christian focuses on the altar, where the consecrated host usually remains on display for the adoration of the faithful. The Protestant is repelled by a doctrine which teaches that Christ is thus confined, or is physically present anywhere. The Church is essentially a fellowship under the sovereign authority of God, and ruled by the spiritually present Christ who has never relinquished His leadership or allowed it to devolve upon any human agency.

It may be an inspiration for the individual Christian to worship alone in the same setting where, in corporate worship, he has been strengthened in the Christian life by the spiritual presence of Christ among His people. Yet, as a part of this corporate fellowship, he may as an indi-

(*Continued on page 21*)

THE UNITED CHURCH
OBSERVER

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Two on a Mission

IN THE NEXT ISSUE

The Mission of the Seventy

Overseas Relief

III. Breaking the Race Barrier

By E. L. HOMEWOOD

Observations

THE FRIGHTENED EYES of a worried world are fixed again on Palestine. That little dot has been the centre of the world for Christians for a long time. Now it has been magnified again, not for what it has given to Christians, but for what may happen anytime.

What was to have become a National Home for the Jewish people has become a defiant little Jewish state, with a world Zionist organization exerting pressure on its behalf throughout the world.

In November 1917 Lord Balfour wrote to Lord Rothschild: "His Majesty's Government views with favour the establishment of a National Home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine. . . ." The last half of the above sentence isn't often quoted today. The result: expelled Arabs outside the borders of Palestine are homeless, on the conscience of the world.

In addition to the dangers to world peace, and the flurries which bring Mr. Eden to Washington, and force pressure on Mr. Eisenhower in an election year, we are concerned about the thinking of Canadian people who tend to identify Judaism with Zionism, and confuse Ben Gurion with their Jewish neighbours across the street. So that there be no misunderstanding about our attitude to the Jewish people who have so richly endowed our own heritage, we have asked Dr. Claris Edwin Silcox, an informed and highly respected writer, Christian minister and scholar, and a great and sometimes lonely fighter against Anti-Semitism, to write about the thorny problem of the Middle East.

* * * *

● PREACHING IS NOT dead out in the Rocky Mountains, according to the Rev. Ivan Cummings, youthful minister of the Golden - Field Pastoral Charge. He says his Christmas sermon ended with a bang. Five minutes from the conclusion two sills gave way under the Christmas congregation, so the rest of the sermon has been saved till next Christmas. We've never had the time to stop over in those lovely little towns when going through the mountains. But we can't help feel that Mr. Cummings should work without salary, and just live on love of the beauty of the places where he has been called to preach. Of course we haven't asked Mr. C. about this.

* * * *

● A MINISTER came in the other day and put a cheque for $6,968.75 on our desk. We stood up, took his coat and hat, got him a chair, and wondered whether it was for an advertising account or six thousand nine hundred and sixty-eight new subscriptions. We might as well have relaxed though, for Dr. David Gallagher was right behind with a big grin on his face, eager to retrieve that cheque. Immediately we noted it was made out to the Board of Overseas Missions for leper work, so we were glad to give it up. Readers of the New Testament and those acquainted with mission work in Africa and the East know how closely the work of the healing of lepers has been woven into the mission of those who preach the Gospel. Our own Church has a great deal of work among those afflicted with the dread disease, and has taken courage recently from the results of the use of new drugs.

This gift to our work comes from the Canadian branch of the Mission to the Lepers, of which the Rev. G. H. King, a United Church minister, is Secretary. Mr. King was formerly assistant minister at Metropolitan, Toronto, and minister of Hyatt Ave., London. His interdenominational and international organization works with over forty Protestant Mission societies, and the gift was a special 80th anniversary contribution. He likes opportunities to tell of his Mission to United Church congregations, and Dr. Gallagher tells us that the Mission to Lepers is doing a great work. (*See Photo, page 29*)

* * * *

● A CAMPAIGN may be organized by THE OBSERVER circulation department to get big Ontario churches to call men from out West. We thought we should issue the warning now. For the other day a nice fat list of subscriptions arrived (750 of them) from Humbercrest Church, Toronto. The Rev. Scott Leith, D.D., formerly of Westminster, Regina, is the new Humbercrest minister and transferred his OBSERVER loyalty from Saskatchewan. Out a few miles farther, at Applewood Acres, they rounded up well over 600 subscriptions from a brand new congregation. We suspect that the Rev. L. A. Purdy's Winnipeg background may have had something to do with it. On the other hand Knox, Calgary, just signed up, and we can't explain that on the same theory, except that Dr. G. P. MacLeod was formerly a minister in Shaughnessy Heights, Vancouver.

Editorial

Those New Training Schools

THE most significant recent development in the Christian Education field has been the establishing of Residential Leadership Training Schools in four strategic parts of Canada. John Wesley wrote once that "leaders are the great need of our societies." Certainly they are the great need of the United Church.

The Rev. Beverly Oaten of the "Five Oaks" school at Paris, Ontario, has written in a recent issue of *The Interpreter,* "Many clergy assume that their sermons, and pastoral care and the occasional pat on the back or rebuke is adequate guidance for their lay people. The typical situation has its tragic humour. The minister is too busy to train the lay people to do the work which keeps the minister too busy." The schools are designed to correct that.

The Church through its presbytery schools, summer training camps, and other devices has not been able to produce the steady stream of leaders so desperately needed in its highly organized programmes. The plain fact is that through a shortage of leaders, and inefficient and untrained teachers the Church has lost and continues to lose numbers of its children and young people from the service of Jesus Christ. And in every community gifts and talents lie buried.

While some failed to see the need we can thank God that a few men of vision went to work to create new schools. Today at Naramata in the Okanagan, Qu'Appelle in Saskatchewan, Paris, Ontario, and Tatamagouche, N.S., schools carry on effectively.

The centres have developed differently. Each man has put the stamp of his own faith and personality on his work.

Principals Robert McLaren, Dr. William Clarke, Beverly Oaten, and John Stewart are men of talent, devotion and sacrificial spirit. In the future we want to tell the story of each of these schools. Just now we will say simply that we have visited three out of four. They fill a need in the life of our church. Their work is bearing fruit across the nation. They deserve the support of the churches. The thousands of laymen who have supported them may be assured their gifts have been put to good use.

Young people, their parents, and all concerned Christians should know more about them. Alert congregations are supplying scholarships so that potential leaders may be turned into leaders. They are going to do a great deal for the youth of Canada and the Church of Jesus Christ.

GOOD WORKS

THERE are two positive and wholesome emphases to be made across Canada in the immediate future. We have observed that active Churchmen are deeply involved in both. We'd like to say a good word about them.

The first is the annual Brotherhood Week being sponsored by the Canadian Council of Christians and Jews, Feb. 19th-26th. The Rev. Richard Jones, so well known in many of our pulpits, is the Executive Director of the Organization. We agree with him that one of the most important things in the world today is for Christians to apply their principles of Brotherhood regardless of race, colour, or social standing. We must do this, not because it is going to pay, but because it is right. However, it may not hurt to add that no sin of Christian people has done more harm to the spread of the Christian faith; and no weakness has been more efficiently exploited by the communists than our failure to practise the truth, that the pigment of the skin, and the geographical location of one's birth, are irrelevant factors before the Gospel of Jesus Christ.

The other emphasis is that being made on behalf of crippled children, in the Easter Seal campaign. Four hundred service clubs are helping out in this; it's an effective way to make a small contribution do a lot of good. Healing is a Christian ministry. It doesn't matter much whether it is done directly through the work of a Church hospital, or by Christians applying their faith in good works in some other organization.

EAR-RINGS AND *THE CHOIR GIRLS*

THOSE lovely ladies and beautiful young women who contribute so much to the service of praise in our churches, have no business wearing ear-rings or other flashy jewelry in choir-loft or chancel, 11 a.m. Sunday mornings. The choir is of tremendous importance in our church services. But the reason we wear gowns is to take the accent off individuality and add dignity to the office.

(We might add that flashing bow ties bobbing above Adam's apples, don't add any dignity to the tenor and bass sections either.)

The average member being graduated from congregation to choir may not be expected to know this. Certainly the jewelry-flashing customs across the United Church would make John Wesley or any other good Churchman shudder. But ministers and choir-masters know, and they should keep a firm and disciplined hand here. It isn't a matter of righteousness, it's simply a matter of good taste. The gown, the jewelry, and even the heavy lip-stick which may be suitable to the opera, are not suitable for leading the congregation in worship of Almighty God.

Recently we noticed in Westminster, Regina, Trinity, New Liskeard, Mount Hamilton, Hamilton, and Bloor Street, Toronto, choirs which not only could sing, but choirs dressed for the occasion.

We notice that Junior choirs are often better disciplined and more suitably dressed than seniors. It must be the choir mother. That may be what the average choir needs . . . someone officially appointed to check on ear-rings, necklaces, bow ties, and over-doses of lipstick in that last mad scurry before the service begins.

OBSERVER
FEBRUARY 15, 1956

THE CRISIS in the MIDDLE EAST

The Middle East has become the hot spot of the world . . . the West needs the friendship of the Islamic nations . . . Israelis, proud and sometimes belligerent, insist we champion their cause . . . the problem is as old as Caleb and the spies

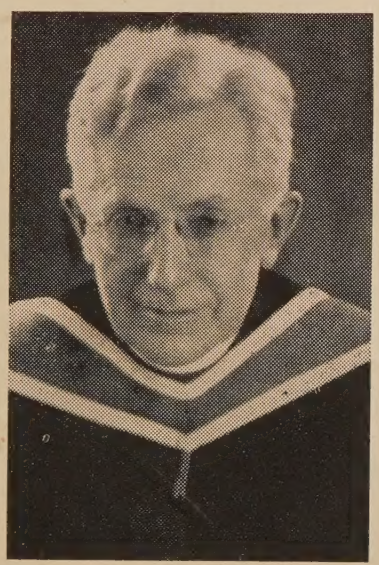
By CLARIS EDWIN SILCOX

I ACCEPT the invitation of the editor to contribute an article on the present situation in the Middle East with iffidence, even with a certain amount of eluctance. Some of the most creative ears of my life were spent fighting anti-emitism in Canada and elsewhere, and I ave no regret over spending them thus, ven at a time when such an enterprise was ır from popular. But if anyone honestly utlines the situation in the Middle East oday, he will invite the charge of being nti-Semitic whenever he is at all critical f the behaviour or the presuppositions of ıe Zionists. This is a risk which he must ıke, no matter how false the allegation ıay be. A man may be anti-Zionist without eing anti-Semitic.

The impasse in the Middle East is mentable, though understandable. A erious mistake was made at the outset by ıe United Nations, largely under delusions reated by the Zionists and an inability to ıke the objections of the Arabs seriously. ı the vote favouring partition in 1948. l the Islamic countries voted "No"—ven India voted that way—and some of ıe great powers, e.g., the United Kingdom nd China, refrained from voting. But ıey did eventually effect the partition, and oday chickens are coming home to roost.

A personal word is necessary. Though I as thrilled on November 2, 1917, when ıe Balfour Declaration was first made ublic, and though I was aware of the itter opposition to the proposal which rose when the Arabs some time later earned of the declaration, I was not vitally nterested in the situation there, nor did I ıke the trouble to examine the facts in ıe case until the condition of the Jews eeing from the Hitlerite terror forced me o consider it. At that time, I would have ejoiced if some policy of reconciling Arab nd Jewish claims could have been effected. ut it seemed as if the Zionists were opposed to any compromise. They were demanding not a Jewish Homeland, but a Jewish state. When Rabbi Judah L. Magnes, president of the Hebrew University in Jerusalem, pleaded for a bi-national state that would "reconcile both nationalisms" and urged a greater effort on the part of the Zionists to cultivate friendly relations with the Arabs, I felt hope that a new era might dawn. But shortly after he had made his suggestion, I was talking with one of the leading Zionists in the world and expressed my interest in what Rabbi Magnes had said. The Zionist's eyes flashed fire, and with bitterness he said: "We'll fix him." They did. Rabbi Magnes felt obliged to leave Palestine for which he had given a lifetime of devotion, and he came to the United States—an exile—to die!

When I began to appreciate the essential injustice of the Zionist demands, I did what little I could both before and after 1948 to warn Jews and friends of the Jews against such uncompromising policies. In 1946, I was one of the two Canadians who attended the International Conference of Christians and Jews at Oxford, England. I especially remember one small and semi-official meeting attended by about twenty or more persons called to consider whether that Conference could wisely say anything about the situation in Palestine. Some of the best experts in the United States and also in the United Kingdom were there. During the meeting, I did not hesitate to say to them that if the Zionists persisted in demanding a Jewish state and succeeded in securing one, they would create not only a new focal centre of anti-Semitism in the world but also a grave and all but insoluble international situation. I have reason to believe that not a few of those present agreed with me, and some who didn't were, at least for the time being, shaken.



". . . Zionists ask too much"

Fears for the Future

Shortly after my return to Canada, I wrote a long article in the *University of Toronto Quarterly* (Jan. 1947) entitled "Impasse in Palestine." In this I stated my interpretation of the Balfour Declaration and my fears for the future, and in conclusion offered what seemed at the time the only possible solution for an impossible situation. The Arabs felt that I understood their point of view, for one morning, soon after the article appeared, I received a telegram with a request that I authorize five thousand reprints of the article. It was circulated in Canada and elsewhere, I presume, but I do not know what impression, if any, it made.

When the United Kingdom surrendered the mandate and the United Nations was considering partition, I provided an article in the *Toronto Globe and Mail* which

(*Continued on page 24*)

ST. ANDREW'S, SUDBURY —

CAPITAL of the NICKEL BELT

By A. C. FORREST

WHEN St. Andrew's Church, Sudbury, Ont., lost its minister recently, the congregation did an unusual thing to fill the vacancy. A call was extended to the Rev. E. S. Lautenslager, D.D., minister of Howard Park, Toronto, to return to the church he had left thirteen years before to enter the Chaplaincy of the R.C.A.F.

Earl Lautenslager, somewhat to the surprise of many, decided to go back to the capital of the nickel belt. Ministers don't often go back to churches where once they served. Why? We don't know, but they say it isn't the thing to do. We are told that before Union it happened often in big Methodist churches. It doesn't happen often now.

He had first gone to St. Andrew's before he was out of his twenties and had a rewarding ministry. He was listened to all through the mining belt in a regular radio broadcast; he was sharply outspoken on some of the social and political shadows of the north. One Sunday morning he was told that in future he must submit his sermons in advance, or be cut off the air. He was cut off. From then on there was a bit of a running battle between the leading minister of the Sudbury district and the Sudbury paper, whose owner at that time also owned the radio station. The paper probably didn't suffer much but St. Andrew's was packed night as well as morning from then on. The church flourished. A three-storey social and Christian Education wing was built.

Although he has a German name his family are fifth generation Canadians, and two brothers served as missionaries in the Orient. When war broke out, Dr. Lautenslager supported his ministerial friends who were pacifists; he defended their right to their convictions and upheld his own right to pray for a just peace. But the tabloid press of Toronto made capital of his fame in the north and the German name to question his loyalty; their smear came just about the time he donned the uniform of the R.C.A.F. after four years in Sudbury. While in uniform he accepted a call to Howard Park, Toronto, where he went at the end of the war. Although his ministry there was happy, and fruitful enough, Dr. Lautenslager will admit that he always had a desire to serve his church in more of a frontier atmosphere than West Toronto provided.

He has always had a lot of drive and nervous energy, and while in Toronto as well as sitting on the Board of Regents of Victoria University and the Council of Emmanuel College, he promoted a large church camp, did considerable after-dinner speaking, took a leave of absence to visit Europe, and then returned to promote refugee work among German pastors. He urged the churches through the Canadian Council of Churches to help refugees get to Canada. Howard Park added to its many activities a German language group, a day nursery, Alcoholics Anonymous work, and a well-attended marriage counselling course. One thing he could not hold was his evening service. While the large morning congregation continued, he accepted what seemed inevitable in many West Toronto churches, empty pews at 7 p.m. But he didn't like it.

When Called He Went Back

So when the booming city of Sudbury, and the thriving congregation of St. Andrew's, who knew his talents and his sermons well, called him back to be their minister, he went.

What happens when a man goes back?

If you study the 1954 reports of St. Andrew's they seem good enough. Most congregations prospering and growing could have been satisfied. Less than a year later the results are so startling one might imagine they had had a spiritual earthquake. In 1954 the total raised for all purposes from all quarters was under $60,000. The M. and M. had been slowly climbing through the years but was still under $10,000. St. Andrew's seemed a busy, happy church.

The only people who might worry much were those who knew that the population had doubled; that hundreds of families had moved into Sudbury to become loose adherents of St. Andrew's; that the city had become ringed with communities without churches, and that there wasn't much hope the people would come into St. Andrew's, or of any room for them if they did come. An observant Christian could see that Sudbury Presbytery had only two congregations which could do something substantial about Church extension, and neither had done it. Only a few sensed that a spiritual revival was starting in Canada but Sudbury hadn't yet been touched by it.

Those who know Earl Lautenslager are aware that he has an intense missionary zeal, and that while he can lash out in criticism of what he may feel are shortcomings in high or low places of the Church or society, he has a fierce loyalty to The United Church of Canada, and a deep concern that it measures up to its missionary responsibilities.

Also he is a vigorous leader. So he organized his men for an all-out campaign to get St. Andrew's to provide the leadership needed for the whole district.

They engaged the Wells Organization, and embarked on a campaign to increase the budget to $120,000 a year for three years. They hoped to step up the programme of St. Andrew's and have at least $125,000 to secure lots and help organize six new churches on the frontiers of the city. By the end of October, St. Andrew's had surpassed its objective and had excelled the largest and wealthiest churches in Canada with a magnificent total of over $400,000. Since then St. Paul's Anglican, Toronto, has surpassed it—also for extension.

The minister says that he could not have accomplished as much if he had not been there before, and had their confidence. "Also, I am older now." He's 49.

Background Story

Earl Lautenslager was a farm boy and grew up in Kitchener, Ontario. As a boy he became Premier of the Older Boys' Parliament. At the University of Toronto he majored in history and won enough scholarships to study abroad; he toured the world stopping off to do some work at the London School of Economics. He was a political radical like many young men with Christian idealism in the early thirties, and had considerable experience on the public platform. Before he finished Emmanuel he married Elizabeth Forbes, daughter of a Weston, Ontario, preacher of old Maritime stock. (Her mother, Mrs. G. Ernest Forbes, was last year given an honorary Doctor of Laws degree at Mount Allison, in recognition of her distinguished service to the Church, much of it through the Woman's Missionary Society of which she was a National President.) Their daughter, Martha, was born in 1935, the night before he wrote two of his final examinations. Last year she won scholarships in history at Victoria University. Their son, Philip, is in Grade 12 and is more interested in hockey than history. He plans to study science at the University of Toronto. Mrs. Lautenslager is in on his many activities, with a dinner table spread for their guests, and a spare room or two frequently occupied by a family just out from Europe. Once with the aid of one helper she dug in and produced 100 pies for a bake sale.

Earl Lautenslager was one of the young Emmanuel students whose theological emphasis took a sharp shift after he began to read Barth and Brunner in the early thirties. He returned to Victoria to preach a college sermon in 1937 which was the subject of campus controversy for days. He told the undergraduates (and the Professors) something about sin, judgment, damnation and redemption. He is not noted for gentleness in preaching or debate.

His library has over against the books of solid theology, all the volumes of Arnold Toynbee's monumental history, the pages of which have been both cut and thumbed. On another shelf stands Winston Churchill. "There are only two subjects worth studying," he will tell you, "one is history and the other theology." By history he takes in a lot. Although no one seriously would call him a Barthian (whatever that is), the Barthian emphasis is there. He figures that man has to keep working, hoping, and praying, but he leaves much to God. And through all his preaching the Word of God resounds.

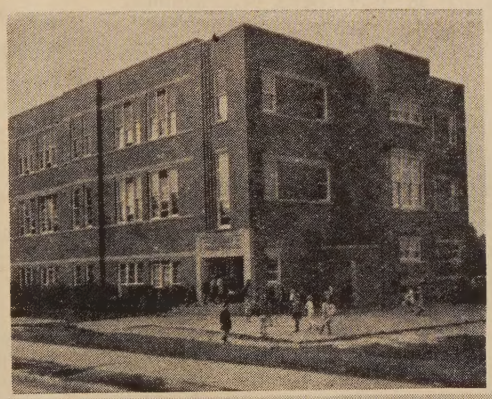
Hundreds Go "Fifty-Fifty"

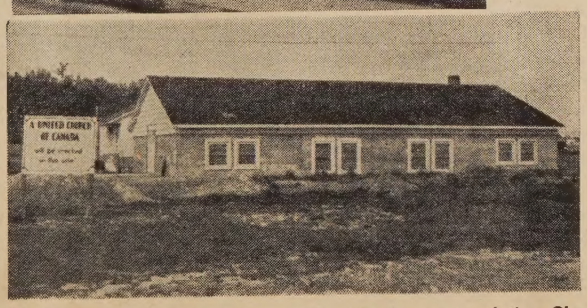
At the same time his liberal traditions keep him, and anyone who gets near him, busy. His fifty-fifty clubs for married couples are never the pathetic little go-to-meeting groups you find in some churches. The hundreds attend. St. Andrew's is a centre for Alcoholics Anonymous groups to meet. He has tremendous enthusiasm for A.A., and when a few years ago he was asked by an embryo group if they might meet in his church he said "Yes" immediately. When asked if he should not first consult his Board his abrupt reply was that his Board members were Christians and that certainly they would provide accommodation for such a worthy group. While some worried because the A.A. boys fill their meetings with tobacco smoke, it didn't bother him. He ignores those who would hinder the redemptive work of A.A. because they don't like tobacco.

Recently we visited St. Andrew's on a Monday. He had spent the early hours of Sunday morning with a friend and elder of the congregation who was dying. At 9.30 he preached to his first congregation of about 800. At 11.00 he preached to 1,000. It was broadcast through the Sudbury district. In the afternoon he was on the CBC national hook-up with "Church of the Air." His assistant as usual took the evening service for about 350 persons; he completed his preaching for the day with a service at Burwash Reformatory.

We sandwiched in some time between his interviews and meetings. In his com-

(*Continued on page 26*)





Signs go up on three Church sites in Sudbury suburbs (above and right) indicating scope of Church extension.

(Top Centre) Wembley School, one of four public schools accommodating Church Schools on Sundays.
(Lower Centre) One of Sudbury's new Churches.

Second of Three Parts

Coloured and white live and play together
But can't eat in the same restaurants . . .
Look to Churches for leadership in fight
Against race discrimination . . . This is . . .

Observer Photo
"Uncle Tom's Cabin" outside Dresden.

THE DRESDEN STORY

By E. L. HOMEWOOD

DRESDEN, Ont., is the burial place of the Rev. Josiah Henson, the escaped slave who became the original title character of Harriet Beecher Stowe's historic *Uncle Tom's Cabin.* Paradoxically, it has also become distinguished as the "Jim Crow Centre" of Canada.

Dresden is known all across the country. The name has become a symbol of outright disregard to the law and to moral principles. It is regarded as the stronghold of race hatred and discrimination in Canada.

The town's profile is not unike that of most other rural communities. It has its very old homes and its new ranch bungalows, its schools show the marks of expansion through the years, its stores are bright and well-stocked, its main street is plugged with new cars and tractors, its churches are well established.

Race discrimination is not openly flaunted. On the surface, Dresden is an average Canadian town.

During the U.S. Civil War, thousands of slaves escaped northward along the famous "underground railway" which ended at Dresden. There they settled to find freedom, working and eventually owning prosperous farmlands.

Negro preacher Josiah Henson risked his life in 1828 to smuggle slaves to the Dresden "underground railway" terminus. He died there, and his grave, marked by a simple wooden sign and a small monument, lies amid pleasant surroundings about a mile outside the town. But his reputation has declined with Dresden's. He has been identified with the servile type that modern Negroes refer to contemptuously as an "Uncle Tom."

One coloured leader of the group pressing for equal rights told me that "Uncle Toms" were coloured people who got down on their knees to the whites because they accepted their situation as inevitable and were afraid for their jobs.

The town of Dresden straddles the muddy Sydenham River, 18 miles north of Chatham. About 300 of its 2,100 residents are coloured, and some of the families have been there for three or four generations.

Generally speaking, race relations in the town are not as strained as reports might indicate. Dresden's Negro people are not confined to their own little ghetto; coloured and white live harmoniously side by side. There are Negroes living on almost every street.

The arena was crowded with happy skating youngsters when I was there. They were of many racial origins; they were coloured and they were white. There is no colour bar in local sports or community activities.

A coloured girl was president of the high school student council last year. The local ministerial association lists two Negro clergymen among its members.

Toronto Star Photo
Ruth Lor refused service in Dresden restaurant.

Dresden's teen town was revived recently after a few inactive years. One of the reasons given for disbanding it was a racial problem. White girls were spending their entire evening dancing with coloured boys. They found that if they refused to dance with certain white boys it was merely a matter of choice, but if they refused Negroes it was discrimination.

This is not an attempt to minimize the Dresden situation. The town does have a race problem; reports indicate that the Fair Accommodations Practices Act is being ignored and broken.

Legislation and Dresden

The Ontario legislation came into effect in June, 1954. It stated: "No person shall deny to any person or class of persons the accommodation, services or facilities available in any place to which the public is admitted, because of race, creed, or colour . . ." The penalty is a $50 fine for an individual, $100 for a corporation.

In August, 1954, a Toronto Negro couple were refused service in two of Dresden's three restaurants. Later that year, a Chinese Canadian and her Jamaican-born escort were refused service in the same establishments. The offending parties were fined $50 each in a Chatham court, but their convictions were appealed and quashed.

Last November, two university students were unable to get service in one of Dresden's restaurants, although their white companion's order was filled.

This type of race discrimination has existed in Dresden for almost a century. And strangely enough, one of the early offenders was a coloured barber who would serve only whites.

Grocery, clothing, hardware and various other types of stores sell to, and give credit

both races. But the district's coloured sidents can't get service in two restaurts, four barber shops, two beauty salons, two billiard halls.

Many Suffer

Practically all Dresden merchants are ffering because of the prejudices of the w offenders. Forced to go to neighbourg Chatham or Wallaceburg for some rvices, the coloured folk are doing most their shopping in those centres. Most them buy their food, clothing and autoobiles outside their home town.

Some of the town's leading citizens will rivately admit that Dresden's reputation s a "colour bar" centre has impeded dustrial development. Industrialists lookg for new factory locations seem to want o part of a community that has a race roblem.

Dresden's few factories employ coloured bour, but even the most qualified men ever seem to get higher than their starting osition. There are no coloured girls clerkg in local stores. *The Times,* one of the wn's weekly newspapers, is among the w businesses with coloured employees in sponsible positions. The paper's shop reman and two apprentice printers are egroes.

Kent County, with a Negro population f close to 3,000, hasn't called a coloured erson for jury duty in 27 years, although eighbouring Lambton County, which has o more than 50 coloured residents, called t least one from the minority group in cent years.

Why do people practise open discrimination? asks Hugh Burnette, secretary of the National Unity Council, an organization riving for better race and group relation western Ontario.

Offer Three Excuses

Here are the three principal arguments heard expressed in the Dresden and Windsor areas:

1. People are free to choose their own friends, and a man should be free to be selective about whom he serves in business.

2. The white people will not patronize business places that serve coloured; business will suffer.

3. If the coloured are given equal rights they will take advantage of their new status. Negroes will court white girls, and there will be numerous inter-race marriages.

Let's consider each of these points raised in defence of discrimination.

There is a point where man's free choice ends and discrimination begins. A man is justified in being choosey about his personal friends and associates. He can exercise discrimination concerning the people he invites into his home. But a man is not justified in taking away the human rights and civil liberties of a fellow citizen because of his colour or creed. The Dominion of Canada and four of the ten provinces have laws to prohibit such injustices.

If the second argument is true, in Dresden or any other place, then a lot of education is required. The church has a big job to do in providing the leadership that will lead men into a true sense of brotherhood under God.

Experience has shown that this excuse is far from valid. Businesses which once served only whites but have changed their policy in recent years have not suffered financially. Thank God, most Canadians are tolerant and open-minded in the matter of race relations, and petty prejudices are not allowed to impede clear thinking and understanding.

But no amount of legislation is going to dispel this attitude. Laws such as Ontario's Fair Accommodations Practices Act should not be necessary today; but they are. They aren't worth much, though, unless there is considerable education accompanying them.

And inter-race marriage is not a serious threat, for it is frowned upon by coloured and white alike. Until recent years, Negroes marrying whites were ostracized by their kinsmen, just as were their partners. And those who meet the stiffest opposition are the well educated of high standing, for the Negroes feel that the race should benefit from their advancement.

Toronto Telegram Photo

A Dresden citizen prays at tombstone of "Uncle Tom."

Both races realize, too, that the offspring of inter-race marriages are the real sufferers, for people of mixed blood have, in some places, been despised and rejected since the time of the Samaritans.

Won't Recognize Problem

But the main reason Dresden has a race problem is because the townspeople won't recognize that there is a problem.

I was told that labour unions were using coloured people as "goats" in the Dresden test cases, because they wanted some legislation for the Jews; that the local coloured people didn't want trouble and wouldn't go into the two restaurants even if they could.

The Rev. Grant Mills of Dresden United Church said it was a personal matter with the restaurant owners. With them it isn't a case of discrimination, it's a matter of business. They are stubborn and won't be pushed around. They have some distorted ideas about life, he added.

Mr. Mills suggested that if the restaurants didn't want to serve Negroes they could give them poor service, cold coffee and washy dinners. "They just wouldn't go there under such conditions," he said.

The Dresden Ministerial Association has a motion on its books to the effect that if any minister in Toronto speaks out regarding racial discrimination in Dresden, he will receive an invitation to preach in any pulpit in the town. What the Dresden ministers are saying, in effect, is that they would be happy to let people from outside

(*Continued on page 26*)

Toronto Star Photo

Coloured and white teenagers pause at Rev. Josiah Henson's grave during hike.

What Is This Thing Called

THE SECTOR PLAN?

ONE thousand men from 17 churches, representing four denominations, met in Chalmers United Church, Woodstock, Ont., and Knox Presbyterian Church, Stratford, on a fall evening of 1955. It was the final briefing for canvassers in the Woodstock-Stratford Sector Stewardship Project.

Since those meetings, news of the sector programme has been spreading, particularly in Ontario. From the increasing interest rises curiosity, for few people know what the sector plan really is.

In simple language, the sector plan is a group of churches, in one community or several, conducting simultaneous general budget canvasses. All workers are under one director; they are trained as a group in the technique of canvassing.

General budget canvassing is being studied by the Missionary and Maintenance Department, and the sector plan of canvassing is favoured. The possibility of operating several sectors on an interdenominational basis is now being explored.

Development of such a programme will mark a new milestone in inter-church co-operation in Canada. The major denominations have joined for various purposes on many occasions, but never officially in fund-raising endeavours.

The net results of the Woodstock and Stratford sector canvass were 70 per cent. increases in the church budgets, boosted attendance at services, and a general awakening of interest among the people. The total general budget increase for the 17 churches was $197,016. United, Baptist, Presbyterian and Anglican Churches participated in Woodstock, Stratford, Ingersoll, Tillsonburg and Norwich.

Here's what a few people participating had to say about it:

The Rev. W. E. Aldworth, St. Paul's Church, Tillsonburg: Much increased church attendance. A great many young people took part and some responsibility. Increased pledges from $16,000 for 1955 to over $35,000 for 1956. A much finer spirit in the church, more unity, more interest.

The Rev. W. S. McLeod, St. John's Church, Stratford: We were constantly grateful for the fact that the other churches were in it. The plan could not have been put over on a local church basis, mainly because of a deep-rooted prejudice against canvasses and pledging. The sector has pretty well overcome that.

The Rev. Murray MacDonald, Trinity Church, Ingersoll: Showed the hearts of the congregations sound. Church doesn't need to be afraid to talk to its people about its financial needs. People will respond when they know the need. The plan is an intelligent look at church financing.

The Rev. Donald McKay, Knox Church, Stratford: Improved attendance. Men were able to witness and work for the church who had never been offered the opportunity before.

Mr. H. J. Shantz, Chalmers Church, Woodstock: There has been a great rejuvenation of interest by the old members, and new stimulated interest by new members, plus a general attitude of goodwill in the whole congregation. The additional $12,000 revenue will bring about its own benefits.

The Woodstock-Stratford Sector Stewardship Project was launched after Gordon Coburn and Dr. T. B. McDormand, chairman and secretary respectively, of the Stewardship Committee of the Canadian Council of Churches, requested the ministerial associations of the two cities to undertake the plan. Used extensively in the United States by the American Baptist Convention and other groups, it was to be a pilot project in Canada.

Reports on the success of the plan in U.S. cities were received, conferences held by ministers, a general director appointed, counsel obtained from the Rev. Russell Raker, Jr., of New York, and interested churches enlisted. Five sector suppers were held, at which the ministers and local committees of participating churches were represented and plans for the project were laid. The two training sessions were held just prior to the 10-week canvass which opened on September 20th.

Introducing

Rev. Sterling Kitchen, B.A.

(Associate Secretary, Missionary and Maintenance Dept.)

THREE new secretaries moved into Wesley Buildings last July, to teach stewardship and raise funds for missions, Christian education, evangelism, social service and other endeavours through the Missionary and Maintenance Department. One of them was the Rev. Sterling Kitchen, Associate Secretary.

Before joining the M. and M., Mr. Kitchen was minister of Chalmers Church, Woodstock, Ont. While in the Western Ontario city he also served as Reserve Padre of the London and Oxford Fusiliers, and area Masonic Chaplain, and was a member of the Lions Club.

Mr. Kitchen has served the church in four of Canada's ten provinces. Before ordination he ministered on the Canwood, Sask., Delia-Craigmyle, Alberta, and Clarkleigh, Man., mission fields. His pastoral charges included Mindemoya, Manitoulin Island, Ont., and Cobalt, Ont.

A native of Lynden, Ont., he attended schools there and in Brantford before receiving his B.A. from Queen's University and studying theology at Emmanuel College. In his youth he was a member of Ontario's Older Boys' Parliament, boy warden of Wentworth County, and active in Young People's work in the Hamilton Conference.

In the early years of the Second World War he was field organizer for the Ontario Farm Service Force.

Forty-two years of age, he is married to the former Jean Wells of Palmerston, a Victoria University graduate, has three children, and lives in Port Credit, Ont.

Missionary and Maintenance Department work is not new to the new Associate Secretary. He was formerly M. and M. convener and chairman of Temiskaming Presbytery, secretary of the Toronto Conference M. and M., and chairman of Oxford Presbytery M. and M. During the first few months in his present position he was also directing the successful Woodstock-Stratford Sector Stewardship Project.

The project was directed by the Rev. terling Kitchen, minister of Chalmers Church, Woodstock. Now, as Associate ecretary of the Missionary and Maintenance Department with special responsibility or every member canvasses in the hurches, he is spearheading development f the sector plan in Canada.

The basic unit of the sector programme s an eight-step every member canvass. Programme building, appraising and evalu-ting, time-scheduling, cultivating interest, btaining advance pledges, organizing and raining workers, supplying "tools" for vorkers, and home calls by workers are isted as the eight essential steps in an ffective every member visitation.

Each of these steps is important, but erhaps some of them warrant special mphasis. There are some churches which lon't bother much with programme plan-ing when it comes to an every member anvass, and they fail to set a goal in eeping with the needs and opportunities f the church. And if any canvass is to ucceed, a concentrated effort to inform eople of the importance of the church rogramme and of the need for their upport is essential.

The sixth step—organizing and training vorkers—is perhaps one of the most vital nd most neglected. Adequate indoctrina-ion of those who tell the story of the hurch is necessary to assure a proper esponse from prospective givers.

While the sector programme of the merican Baptist Convention, which is eing studied by the United Church, is onsidered by many as one of the finest eneral fund-raising methods ever intro-luced in the church, it is not the only ffective plan.

Adaptations of the sector and other rogrammes, supplemented by a great deal f ingenuity and resourcefulness, have been sed by the Rev. Norman Kelley of Syden-am Church, Brantford, Ont., the Rev. C. V. Zurbrigg, Drumheller, Alta., and the Rev. Gerald Payne of Nelson, B.C. Reports n their canvasses indicate that comparable nancial results can be achieved by indi-idual churches. The eight-point every nember canvass can be effective outside he sector plan.

The sector plan was an outstanding uccess in its Canadian debut, and steward-hip leaders in several denominations are onfident it will meet with like success in ther urban centres. At least three sectors vill be operated in Ontario this year, and here are bigger plans for 1957.

How practical it will be for rural hurches is still a matter of conjecture, ut it is believed workable. U.S. churches eport that the sector plan has been effec-ive in small urban and rural churches.

Prime purpose of the sector plan, Mr. Kitchen says, is to change a dollar budget nto a Christian budget. "We want to lift he sights of the congregation so that, nstead of being prisoner to the lack of money, they will recognize their duty as Christian stewards in making their church more effective in the propagation of the Gospel. By strengthening individual congregations, the total church is strengthened."

The Family Page

The Music Makers

By FREDERICK J. HORWOOD

I HAVE just had a round with Satan! I have always tried so hard to keep the devil out of my studio, but when the children were home for Christmas he found his way into the room, even with the door and windows closed. What an attractive being he was since last I saw him; not a bit like the fire-breathing Apollyon who tormented John Bunyan. Really I am not afraid of anyone, but there was something about his presence that made me ill at ease, especially when he said his immediate business had to do with the Music Makers. Perhaps he was disturbed to find that two of them are planning to enter the ministry.

Working on the Contest.

In his persuasive manner he started: "Your group of 600 children is not worthy of your efforts and should be abandoned (I could not let them drift); the direction of children's lives should be left to parents and teachers (I am a parent and a teacher too); let them study their music without linking it with out-moded so-called Christian principles (I couldn't imagine a single Music Maker giving up these principles); stop writing stories for them, which none of them read anyway (Oh, yes they do. The children read them to their parents, too); you think they are your friends because they write you letters, when all they want is an answer back to satisfy their desire to be noticed." And on he went with offers of great success and plenty of money for writing stories for magazines with no religious interests. He became so persistent and enticing that I showed him the open door and helped him out in such a way that he is still going, and I don't think will return for a time.

So here we are. What shall we do next? We haven't had a contest for two years, so let us have one now that is different, one without a prize. Can we do it? Of course we can. Greek athletes were rewarded with a crown of wild olive. In my school days, some of us were trained as marathon runners, but the only prize the winner received was his name engraved on the school's athletic shield. So let us have a contest in writing melodies: the setting of three little verses to a tune, without an accompaniment. The same tune will be used for each verse. I wrote them myself, and you will see that I am no poet-laureate.

Our Music Makers, as you know,
Enshrine the noblest thoughts of youth,
That lives of beauty, goodness, truth
May radiate their kindly glow.

Now while we walk in childhood's lane.
And sometimes linger by the way,
Our angel guardians day by day
Make golden links in friendship's chain.

Then as we enter youth's estate
Our halos will not disappear.
We know throughout each passing year
'Tis better to be good than great.

As Music Makers working for the joy of creating something and not for money or fame, let me give you a few brief rules to guide you in the contest:

1. The contest is open to members of the Music Makers' Circle only.
2. Try to think your melody away from the piano. Let it sing itself to you.
3. Write your melody neatly, using any key-signature you wish. Be sure to use notes of correct time-value, with bar lines in the proper places.
4. Do not write the melody higher than E in the top space of the treble clef, nor below middle C. This will make it easy to sing.
5. Send your melody to me not later than April 15. Address it to Dr. F. J. Horwood, Royal Conservatory of Music, Toronto.
6. I shall add the harmony to the best melody submitted, and it will appear in our column in May.

* * * *

We welcome the following new members to our Music Makers' Circle: Peggy Weese (17), 75 Burgess Ave., Toronto 13; Carol Thatcher (10), 36 Bellefair Ave., Toronto; Nancy Jean Arnup (11), 31 Rosemount Ave., Toronto 10.

PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

What our readers say on

"SHOULD A CHRISTIAN TITHE?"

Cold Feet of Children

Tithing is not a Christian scheme, for it puts the burden on the poor and off the rich. Some years ago, when the depression was with us, I called one spring day to see a fisherman friend. His children had just come home from school. Their footwear was worn out and broken and their feet were wet and cold from the melting snow on the roads. I spoke to him about this. He looked worried but said they would have to make out with what they had. He said he was hard up against it and had money only for food till the summer fishing started. This man gave fifteen dollars a year to the church. Ten dollars to the general fund of his church and five dollars to the M. and M. Fifteen dollars would have gone quite a way in those times towards getting his children better footwear.

Should the church be financed by the cold wet feet of little children?

Fifteen dollars was not a tithe of his income. If he had tithed his income, probably he would have had to keep his children home from school altogether. That's what tithing means to the poor.

I am not against the forgotten principle of self sacrifice, not at all, but we are thinking now of tithing as a scheme to be adopted by the church. The man with ten thousand a year gives one thousand to the church and he still has nine thousand to care for his family. The fisherman in a bad season and with a touch of hard luck has, we will say, one thousand dollars cash income for the year. Is he to give one hundred dollars to the church and try and keep his family on nine hundred dollars?

If anyone decides to give one-tenth to the church, no one could object. It's his business, but for the church to adopt the scheme of tithing as a church policy is a very different matter. Church policy is generally advocated with a good deal of propaganda and advertising, and a policy pushed in this way carries just a touch of compulsion. Some people feel that because it is the policy of their church they should adopt it. Is the church to raise finances by the serious sacrifice of the poor, while the rich go free?

Tithing has an ancient history. In very early times conquerors, often assessed, on the conquered, one tenth of all they had. It was tried by the Jews and from the middle ages on till fairly recent times, civil and ecclesiastical courts used it. Governments have dropped it as it was a very difficult tax to collect, and churches have quite generally given it up. The unfairness of it seems to be recognized by all.

Take a careful look at all Jesus said in regard to giving and material possessions and see if you can find anything that even remotely resembles tithing. His interest did not seem to be in a hard and fast percentage rule of giving. His interest was elsewhere. To take the load off the shoulders of the rich and put it on the shoulders of the poor is simply not Christian. The Christian principle is the other way around.

Great Village, N.S. (Rev.) Geo. W. Beck.

Like An Insurance Policy

When the Son of God paid the temple tax (Matt. 17: 25) He did it, not because He was obliged to, but because He wanted to pay it. Likewise, many people tithe their income and find it pays, spiritually and materially. Many tithers have providentially discovered new sources of income after they had given their tenth. It is like taking out an insurance policy against want (Prov. 3: 9, 10). It is tapping the boundless resources of the Eternal. It is an adventure of faith. (Psalm 34: 10).

However, the law of love demands not only a tenth of our income but all of it to be used for the advancement of His Kingdom, and that Kingdom is not bounded by the Church but includes all human relations. The income of the early Christian Church was almost entirely devoted to the needy. When a man was out of work the churches undertook to find him a job, or else care for him. Thus they took the place in his life which sick benefits and various forms of insurance do in our time. Whoever, with sincere motive, helps to make men healthy, happy, intelligent, and truly prosperous is doing God's service and is worthy of our support.

The Prodigal.

Has Tithed for Forty Years

In the December 15th issue of THE OBSERVER, on the bottom of page 5, I notice your invitation for some correspondence on the topic of "Tithing."

It is with great hesitation that I write about my personal conviction on tithing. Through my constant reading of the New Testament, while still a boy 15 years old, I was led to a most profound conviction that tithing ought to be part of my personal relation to God and my Lord Jesus Christ. This conviction came to me through my prayerful reading of the four gospels in particular. The one and only worthy motive for tithing I found in 1 Corinthians 13: 3: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." The reason or cause of my tithing is my humble and meagre response of my love to God's love for me in the Lord Jesus Christ. The second outstanding Scripture passage which has helped me to make my personal decision about tithing is found in 2 Corinthians 8: 4, 5: "Begging us earnestly for the favour of taking part in the relief of the saints—and this not as we expected, but first they gave themselves to the Lord and to us by the will of God." The surrendering or committing of my whole life unconditionally to the Lord, has in a way compelled me to keep a strict account with the Lord of all my giving.

It took me long years to grasp more fully the meaning of Acts 20: 35: "It is more blessed to give than to receive." I do not pretend that I have as yet fully grasped the meaning of this sentence. But I am beginning to see the light and understand more fully from year to year the great and blessed truth; as I humbly and conscientiously practise tithing.

I have been told many times by many people over the years that a strict practice of tithing tends to make people self-righteous, even boastful about what they are doing. Personally, I can honestly say that that is not the result of tithing. In nearly forty years of keeping a strict account with the Lord in tithing, it is making me very humble. As a matter of fact, I have always felt so humble and unworthy about it, that in thirty years of the Christian ministry I have never felt able to preach a sermon on the matter of Scriptural tithing. I believe this is a very personal matter between each individual and God. I believe that this must come out of a personal commitment and consecration to the Lord Jesus Christ: "First they gave themselves to the Lord." According to my conviction, my aim is at least one-tenth; more if at all possible. I have lived by this conviction nearly forty years, and looking back, I have no regrets whatsoever.

White Lake, Ont. (Rev.) A. E. Jaster.

What! No Income Tax!

Before the High Priests of Tithing deliver any further oracles would it not be advisable that the whole question of the infallibility of the Stewardship Committee

of the Missionary and Maintenance Department be examined? . . .

The questioner looks at his budget and asks, "If they are serious, are they sane?" His yearly income is $4,000. He has a wife and two children. His budget is approximately as follows:

Rent	$ 840
Food and cleaning materials	800
Heating and electricity	240
Clothing, household replacements and tools	480
Newspapers, hobbies, etc.	240
Vacation	300
Car (depreciation, upkeep, etc.)	650
Insurances	300
Community benevolences, etc.	50
Church	100
Savings	Nil
Total	$4,000

But out of his $4,000 the United Church claims $400.00. His predicament now is whether or not as head of the household to declare certain specified fast days and so pare down the food bill. Sadly he sees this would mean fasting rather oftener than every third day to make up the $400, and abandons that solution. To eliminate heating entirely would still leave him short, and he looks at the car. However, carless, he would be jobless, and in need of maintenance himself—no solution there. The claims of nudism come to mind but the icicles festooning the roof discourage him. He wondered about the $240 on what were after all luxuries. He was aware that people had lived fairly successfully without newspapers, but just then THE UNITED CHURCH OBSERVER caught his eye and he knew he couldn't sacrifice newsprint. He was aware too that people had survived before "Marconi first discovered sound" but as he pondered the radio luxury the dulcet tones of W. J. Gallagher, "This is World Church News" caressed the ether, and lo! the sound was so pleasing he sorrowfully shook his head—he couldn't give it up. He did think of petitioning the landlord to reduce his rent but he was not very hopeful. Finally he wondered if "they" really did mean it. . . .

Legislating for the individual conscience is always a trifle tricky. If in very truth the Stewardship Committee has become infallible where, oh where is Martin Luther?

Quebec. Palamedes.

Cites Adventists

THE OBSERVER'S mission reports are stimulating and certainly liven one's interest in M. and M. donations. Devotional readings give one awareness that the Gospel is indeed Good News. When one thinks of how paltry our per capita givings are and of how much we owe our Creator, words seem inadequate. I wonder if we have ever really heard the Good News of Salvation.

In the Seventh Day Adventist Church, of which I was once a member, tithing is practised. They donate weekly to overseas missions in addition. Also there is a special Investment Week during which each member pledges the remuneration from some endeavour. Wage-earners may give a day's or a week's salary. Farmers pledge the produce from one acre or more. Children may baby-sit or mow lawns. Everyone, from tiny tots to their grandparents, does something for this special fund for new missions. Probably we need a few projects like this for our M. and M. fund.

We have a vast number of indifferent members and adherents who are not likely to be stirred from their lethargy. The responsibility then falls on our interested and active members. I find it a curious thing that the more you give the more you want to give. Somehow you come to know that giving to God's work is a privilege and your little donations increase and double and no amount seems adequate—nor is it, because we receive so much in comparison.

As Christians we fail in so many ways. Surely we need not fail in giving to our Church.

Lumby, B.C. (Mrs.) Hazel Peterson.

Gives Old Age Pension

I read in THE OBSERVER you wished a discussion on tithing. On giving the matter much thought I have formed the opinion that charity is a solution to all the troubles of the present time. . . . Modern religion uses the word love instead. Without charity religion is like Laodicea, worse than no religion. . . . I am getting the old age pension and give it all to charity along with some more. . . . We say Thy Kingdom come, but with our war effort costing $140 per capita and the M. and M. Fund of the United Church receiving only 45 cents per capita, whose kingdom is coming?

Darlingford, Man. D. D. Carruthers.

Times Have Changed

The first reference to tithes in the Bible is in Genesis 14: 20. In the New Testament Christ's reference to tithers is as much in condemnation as in commendation: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." (Matthew 23: 23.)

The period recorded in the Old Testament, in which tithing was urged upon the people, the Church and State were one: and contributions for the support of the Church and State were voluntary, and such contributions were to be of the first-fruits.

Times and circumstances have changed. The Church and State are now separate institutions and the State demands, under penalty, the first-fruits—or the first slice of the income.

There are many needy persons who have a claim upon one's private charity. There are many who tithe, but they do not give it all to the church. These believe that: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There are those who tithe and give it all to the church; but would scarcely buy a sandwich for a starving man. These omit "the weightier matters of the law—judgment, mercy and faith" . . .

Much more might be written on this subject, but what has here been said ought to be sufficient to bring out some arguments.

Kitchener, Ont. C. Mortimer Bezeau.

Did Jesus Tithe?

DR. J. E. DILLARD suggests these basic reasons for believing that Jesus did tithe:

1. Jesus was reared in a pious Jewish home. The pious Jews tithed.

2. The Old Testament was the Bible of that day. Jesus loved and quoted this Bible. It was His Bible. He believed it was God's Word and revealed will. The Old Testament teaches tithing.

3. Jesus said that he did not come to destroy the law and the prophets but to fulfil. (Matthew 5: 17). Tithing is taught in both the Law and the Prophets.

4. Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 20). The scribes and Pharisees were tithers.

5. Jesus rebuked the scribes and Pharisees for omitting the weightier matters of the law but commended them for tithing. (Matthew 23: 23; Luke 11: 42).

6. Jesus taught that His followers should go the "second" mile; that is, going beyond the thing required. One cannot go the second mile until he has gone the first. Jesus continually taught that one should go beyond the tithe.

7. Jesus never lowered a moral standard but always raised them.

8. The enemies of Jesus tried to convict Him of breaking the law (for example, in regard to Sabbath observance). Isn't it strange that they never accused Him of breaking the law of the tithe, if He did not observe it? Those enemies would never have overlooked that.

9. The Talmud forbade a strict Pharisee to sit at a table with one who did not tithe. Yet they sat with Jesus.

10. Jesus observed and commended other requirements of the law. (Matthew 8: 4; Luke 17: 14; Matthew 23: 2, 3).

Devotions

By PETER GORDON WHITE

ASH WEDNESDAY and the dateline of this issue of THE OBSERVER coincide. Lent begins on February 15 this year, the fortieth weekday before Easter. Lent concludes at noon on Saturday of Holy Week—March 31.

There are six Sundays in the season of Lent. The fifth is designated as Passion Sunday — March 18. The sixth is Palm Sunday.

The "forty days" recall significant periods of similar length: our Lord's forty days in the wilderness, the forty hours of entombment, the forty days that scripture gives between resurrection and ascension. There are Old Testament parallels also.

But there's the risk, of course, in all such religious observances. The mechanical and contrived aspects obtrude so quickly and so disastrously. The numerical part of Lent is more or less the accidental part. As a church observance, Lent is anticipated as a season of spiritual restoration, a time of commitment, a period of more persistent prayer, a pause in life's processes when—by God's grace — the broken may be restored.

Much has been made of the fact that the word Lent carries along the idea of springtime, the word itself having connection with the earlier form of "lengthen." And just as the church took a rather exuberant festival called the Saturnalia and gave it rebirth as Christmas, so Christian usage took over the day set aside for honouring Pan and Juno, fixing it in the Christian calendar with a saint's name. Hence, our St. Valentines Day.

Once I heard a minister remind his people that spring did not have its beginning with green shoots and bursting flower buds here. These, he said, are the results of spring. Spring itself began farther back. It began when new things began to happen. When a change took place. Earth and heaven were getting into a new position with each other. There is a tilt toward the sun. All the potential buried in the seed gets a chance.

There is a potential in human personality also. It can be inclined this way or that. It can will to be in the proper relationship to the Light.

Like Unto

WHAT should it be like for us, this season of Lent? We've never come across a less technical explanation than the one offered by the revered Phillips Brooks. In words that carry the unmistakeable influence of the Sermon on the Mount, Boston's great preacher of an earlier day said about Lent, "It ought to be as when the clouds over a landscape part, and one who has been standing above, seeing only the clouds which the hot ground had flung up from its bosom, sees suddenly the landscape through the clouds — fields, woods, and hills lying quietly down below."

Those who have had the experience of air travel — which the Rev. Mr. Brooks never did—will agree quickly. And if they have known religious experience, they will understand what the preacher says when he concludes, "so it is when a man for a few moments or a few days breaks through the cloud of crowded businesses that hide his soul from his own eyes and really see himself."

Prayer Thoughts

O Christ the Life:

awaken us; that we, confronted by the majesty of God, the nearness of thy Kingdom, and the power of thine immortality, may rise, ashamed, from dreams of self, and enter into life, and serve the sovereign Will.

O Christ the Light:

shine in our minds; that shadowed places may entice us not, and that, secure in thine interior radiance, we may walk through darkness undefiled.

O Christ the Bright and Morning Star:

grace the horizon of our world with promise of a new and holier day; that all the peoples of the earth may take fresh courage, and that the terrors of darkness may be put to flight.

O Christ the Bread:

enhearten us; that, fainting not for wearying, we may be strong to bear our neighbor's burden and swift to ease our brother's hurt.

O Christ the Truth:

garrison our souls with wisdom for our earthly conflict; that no device or power of falsehood may prevail against us, and that, in all things, we may be more than conquerors.

O Christ the Way:

make bold our feet; that we may follow whithersoever thou dost lead, until faith shall issue in certitude that underneath us is abiding rock.

O Christ the Door:

open unto us; that we may see the Father's face, and know the joy of sins forgiven, and the health of wounds assuaged.

O Christ the Shepherd of the Sheep:

be watchful lest we stray beyond thy voice, or wander from the strong protection of thy staff. Recall, admonish, chasten us, as seemeth to thee good. Provide us with all needful mercies, and carry the helpless in thine arms, until the eventide. Then do thou gather us together, safe and warm, within thy fold; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

John Underwood Stephens

Daily Bible Readings

FOR those of you who have taken up the practice of reading Bible passages with us each day, here are selections for the ensuing two weeks.

Jesus Demands a Choice—Luke 18: 18—19: 10

Feb. 15. "Therefore Choose Life." Deuteronomy 30: 15-20.
Feb. 16. A Great Choice. Luke 19: 1-10.
Feb. 17. A Loving Entreaty. 2 Corinthians 6: 1-13.
Feb. 18. Decision for Christ. Hebrews 13: 8-15.
Feb. 19. Counsel for Disciples. Romans 15: 1-7.

Teachings on Stewardship—Luke 16: 1-31; 19: 11-27.

Feb. 20. Prudence Commended. Luke 16: 1-9.
Feb. 21. Singleminded Discipleship. Luke 16: 10-17.
Feb. 22. The Danger of Riches. Luke 16: 19-26.
Feb. 23. Social Justice. Amos 5: 10-15.
Feb. 24. True Wealth. Ecclesiastes 5: 8-17.
Feb. 25. "Take Heed to Yourselves." Luke 17: 1-10.
Feb. 26. Parable of the Pounds. Luke 19: 12-27.

Jesus Faces the City—Luke 19: 28—20: 47.

Feb. 27. The Lowly King. Zechariah 9: 9-17.
Feb. 28. Confronting the City. Luke 19: 28-40.
Feb. 29. Christ and the City. Luke 19: 41-48.

A Prayer and a Cross

LENT might well be known as the season of Prayer and the Cross. It is the time of searching, even agonizing prayer. And it is the time when the shadow of the cross falls deepest upon us all, speaking to us of the realities of man's willfulness and sin, God's forbearing love and redemption.

"Two signs of Jesus abide," declares preacher George A. Buttrick, "though all else be ignored or forgotten — a prayer and a cross. People who are ignorant about the Bible can recite the Lord's Prayer, and they know that Jesus was crucified. These are his memorial; not a tombstone or a moneyed foundation, but a simple prayer and a gallows set against the daybreak.

To Keep a True Lent

Is this a Fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragg'd to go,
Or show
A downcast look and sour?

No: 'tis a Fast to dole
Thy sheaf of wheat
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin:
And that's to keep thy Lent.

Robert Herrick

JUDGMENT AND HELL

Doctrine: The Basis of Union

Article V. *Of the Sin of Man.* "We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death. . . ."

Article XIX. *Of the Resurrection, the Last Judgment and the Future Life.* ". . . that the finally impenitent shall go away into eternal punishment and the righteous into life eternal."

Statement of Faith

Article XII. *The Consummation.* ". . . We believe that, while salvation is offered to all, God does not take away or override the freedom with which He has endowed men. If they stubbornly refuse His mercy and prefer sinful ways they shut themselves out from the light and joy of salvation and fall under the righteous judgment of God. . . ."

Catechism

Question 46. *What does the future hold for those who reject His redeeming love?*

"Those who reject His redeeming love shut themselves out from the favour and fellowship of God and His people, a future dark beyond our power to conceive."

The Bible

St. Matthew 25: 31-34, 41-46

. . . "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" . . .

. . . "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

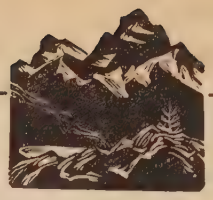
"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."



New Books

For Lent and Easter

OVER HIS OWN SIGNATURE

By Leslie D. Weatherhead. This British book by a famous preacher and writer discusses Christ's "autobiography" as revealed in the "I am . . ." passages of the New Testament. An inspiring book. $1.75.

LIFT UP YOUR HEARTS

By Walter Russell Bowie. This devotional manual, already a modern classic, includes prayers, litanies, meditations and worship helps. Ideal for personal, family or group use. Enlarged edition. $1.50.

BENEFITS OF HIS PASSION

By C. H. Dodd. An excellent discussion of the basic ideas and beliefs implied in the Cross of Christ and their meaning in our lives today. By an eminent British lecturer and teacher. $1.00.

SEVEN DAYS AND THE SEVEN WORDS

By C. H. Dickinson. Meditations on the last week of the life of our Lord. "Highly recommended . . . devotional literature of a very high order."—*Montreal Gazette.* $1.50.

DEAD OR ALIVE

By Herbert Lindemann. A series of sermons for Lent and Easter. "Reflect a sensitive awareness of the burden and glory of preaching. . . These sermons are sound, thoughtful and relevant."—O. P. Kretzmann. $1.50.

SERIOUSLY NOW

By A. Reuben Gornitzka, Central Lutheran Church, Minneapolis, Minnesota. Lenten reading keyed to the Christian who finds himself spiritually "off-centre." Here are "thought-starters" for your own devotional life. $1.50.

GOD INCOGNITO

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Rev. F. H. Muir

Rev. R. B. Y. Scott

Mrs. Eleanor McKim

• Triumphantly Unanimous

Caistor Corners

By SHERIDAN BOLE

WE SAY that we are one big family at the Corners, and in a sense that's true because we are all related. Through Aunt Clara, you know! Perhaps that is why everything goes so unanimously at our Annual Meetings.

We always hold our annual meeting, not in the church but a home. This year we didn't know which home until Mrs. Wellington — she's the President of our W.A.—invited us to her home. (That, you will understand, made the choice unanimous.) On the evening of the meeting she was waiting at her front door to welcome us. "Bless my heart," she exclaimed in astonishment, as though she had not been preparing for us for the last three weeks. "Come right on in." She marshalled us, one by one, into the front parlour, where she had carefully arranged chairs, gathered from every quarter of the house. By the time everyone had arrived, every chair was well filled. Even George Thompson was there, sitting in the old rocking chair over by the door leading to the kitchen. Yes! George started back to church with the shortening days, and his cows are now contentedly feeding in the barn, their ruminations unperturbed by things temporal.

It's a houseful all right! Why, there must be nineteen people crowded into that front parlour. Nineteen! And that's not counting the babies that have been deposited on the bed in the downstairs bedroom for the duration of the meeting (nor the children who are exploring the novelties of an unfamiliar kitchen.)

And when you get nineteen people in Mrs. Wellington's front parlour; and Mrs. Troup, the church organist, at Mrs. Wellington's piano, slipping in grace notes for full measure; and that great crowd singing together, "What a fellowship, what a joy divine," you've got singing that is supremely unanimous. (Don't boast to me of your annual meeting held in a church basement with three hundred out and a special speaker or a movie to enliven the proceedings. For a great unanimous annual meeting give me one at Caistor Corners in Mrs. Wellington's front parlour!)

There are not many reports to be presented, so we savour the business with talk as we go along — talk of the new family that has moved in on the second concession, talk of the Good Cheer baskets sent out at Christmas by the W.A. at a dollar a piece, talk of the sick and afflicted in our midst. There is never a dull moment.

Only once did a matter arise on which we were not *a priori* entirely unanimous —our M. and M. report. We were down this year. For a moment we hesitated, and Mrs. Wellington used the pause to tell us that this last summer she had been at a Garden Party and had heard a speaker from the Salvation Army who spoke real well and they were doing such a fine work that she moved we send them ten dollars. But George Thompson over by the kitchen door saved the day . . . and the M. and M. He stopped rocking for a moment and moved that we "raise our M. and M. money." And everyone was so surprised—and so pleased that George is taking an interest in the church again — that his motion carried unanimously.

So, in that front parlour, on that winter evening, we transacted the business of our church. Don't smile at our little fellowship. It is the richest thing we know, on this earth! We are few, it is true. And we may waver a little when singing, "Like a mighty army moves the church of God" but we steady down nobly as we reach the line "We are not divided, all one body we." For we know in our hearts that we are related to a world wide fellowship, that in the CHURCH, one and indivisible, we are not a forgotten outpost but a frontier fortress holding our part of the line. On that, in our little church at the four corners, we are triumphantly unanimous.

Bible Class in a Brewery

By REV. F. H. MUIR

A BIBLE CLASS in Japan has a certain attractiveness which unfortunately it hasn't in many places at home. To the average non-Christian Japanese student it is a cheap way to hear "living English" spoken. To the Christian Japanese student it is a good place to bring his non-Christian friends. To all of them it is the opportunity to make contact with a large section of coming citizens before they get too old and hardened by prevailing superstitions and family bonds. Most of the classes have been with students. But since coming to Kyoto we have been experimenting with noon-hour Bible classes for office workers, clerks, and labourers. The idea seems to be proving popular with these people for we were soon able to hold classes, first in a large government office.

From there it has spread, and last week I started a class—catch your breath here —in response to the urgent pleas of a brewery. At the appointed time, 12 noon, they met me at a certain spot and led me down through the side streets and into the brewery past all the empties and all the fulls, and after removing our shoes we climbed to a little room in the loft. After the "half-in-English-half-in-Japanese" class those there said they were going to bring more next week and would I kindly repeat the very same lesson. The reason for the request was not in me but in the message, I'm sure. We talked about the "Cross" and decided to make it the emblem of our class. The "Cross" of Christ Bible class in the brewery is an insult to the devil and a glory to God. I commend these people to your prayers, for they are deadly in earnest.

• Grace in Heart

Talking about Bible classes, I just got a letter from a student. Let me share it.

My respectable Mr. and Mrs. Muir.

How is your family? I hope you are all in good health in spite of glowing cooler and cooler day by day. And I am very well, too, and spend every busy day. I am often reminded you and your family to be most kindly in the world. In fact, you were kind for us. You gave us what was Christ and God, and taught us what Christ preached and God gave us. But it is the most important thing that you gave me that you gave me a chance to become a Christian for me. I am now one of the Christians. Though I did not gain the Christening and though I can't go to church on every Sunday for preparing for the entrance exam. I am one of the Sons. If it is possible to be a Christian without going to church I am a Christian itself and I can say. I have two Bible classes a week, one is in a church not cathoric. Excuse me for my poor English. With my respect and much thank to you, Good night sir. (He would likely only be able to write this after ten p.m.)

Kenjie (his first name).

It is quite evident my attempts at teaching English have not resulted in startling perfection, but for this boy we can truly say God has begun a perfect work of grace in his heart.

• Rich Resources

Religion at Princeton

By R. B. Y. SCOTT

PRINCETON is a beautiful, small University town mid-way between New York and Philadelphia. The old post-oad between the two cities serves as the nain street where it traverses the town. On one side of the street is the frontage f one of the loveliest and most historic niversity campuses in America.

The community as a whole is rich in istoric, educational and religious associ-tions. The "Great Road" is first mentioned n 1697, by which time the beginnings of he town were here, though it was not amed "Princeton" until 1724. "The Col-ege of New Jersey" which was to become Princeton University obtained its charter rom a colonial Governor under George II n 1746, and was established here ten years ater. At that time its central building, ow called Nassau Hall, was erected, ogether with a house for the President here the present Dean of the Faculty ives.

Nassau Hall was damaged during the Revolutionary War, and has twice been urned out. But its massive stone walls tand as they were erected two hundred ears ago. In it is a distinguished room hich formerly served as the college chapel nd is now the Faculty Room; its panelled alls are hung with portraits of famous nen, including one of George Washington n a frame through which a cannon ball assed during the Battle of Princeton in 777.

The College of New Jersey was a oundation of the "New Light" Presby-erians, and Presbyterianism has ever since een the principal religious tradition. Until Woodrow Wilson, all the college presidents ince 1746 were Presbyterian ministers. The First Presbyterian Church was organ-zed in 1755, and its building was occupied uccessively by British and American roops during the Revolution. For many ears the College held Commencements here, including that of 1783 which was ttended by George Washington and the Continental Congress then in session in Princeton. The present building with its hite pillared portico dates from 1837.

The Quakers, however, were here before he Presbyterians. The oldest surviving lace of worship in the vicinity is a little Quaker Meeting House on the edge of town which goes back to 1726. The Episcopal and Methodist causes were not established until well into the 19th century. The Baptists, Congregationalists, and the Roman Catholics have not yet established themselves in Princeton itself, though it now has a population of about 20,000, double that before the war.

By far the most impressive church building in town is the University Chapel, a Gothic cathedral-like structure seating 1,800 and completed in 1928. The superb stained-glass windows, great organ, student choir and large congregation provide an impressive setting for worship on Sunday mornings. The preaching is first-class. The services are conducted by the University Chaplain, who is a Presbyterian minister, and the Assistant Chaplain, a Methodist. One of the lessons is read by a senior student.

The various religious bodies, Episcopal, Presbyterian, Methodist, Lutheran, Roman Catholic and Jewish, have their own chaplains on the campus. The Student Christian Association is active; at its annual conference this year the speakers have been men like Alan Paton, Paul Tillich, James Robinson and Will Herberg.

In 1939 the University established a Department of Religion, which now has a full-time staff of nine. Approximately 700 undergraduates are enrolled in Religion courses each year. In the present session the Department has undertaken graduate work leading to a Ph.D. in Religion, in co-operation with Princeton Theological Seminary. The Seminary is an adjacent but distinct institution, founded in 1812 and under the control of The Presbyterian Church, U.S.A. Last year it reported nearly 500 students in training for the ministry, or candidates for higher degrees in theology. Another religious institution established at Princeton is the Westminster Choir School. The religious interests and resources of the community are rich indeed.

• Not What They Used to Be

Newfoundlanders Don't Grow Old

By ELEANOR McKIM

THE oldest delegate to the Sunday School Convention at Cleveland last summer came from Newfoundland. For 75-year-old Wilfred Whiteway it was the first time he had attended a Sunday School Convention, the first plane ride, and the first time to leave the island of Newfoundland.

He says that he never thought of being nervous of flying and, while mainland sights were fine, he was glad to get home again away from all that hot weather. It was the convention, though, that made the trip the crowning event of a long church-centred life. When asked if he had learned anything new, he said, "Well, no, nothing, really, that I hadn't already learned in 55 years of teaching classes of boys down at George Street United Church Sunday School in St. John's." What pleased him enormously was to find out that his own aims and methods were so much in accord with those of the convention and that his ideas were listened to with respect.

He was thrilled to be interviewed before 15,000 people one evening and tell them about his long career. For 70 years, first as a pupil, then after a conversion experience at 18, as a teacher, Mr. Whiteway has been in Sunday School. His rotund figure and steel-rimmed glasses are as much a part of the Sunday School scene as the annual Christmas tree.

With a rueful shake of the head, Mr. Whiteway says he is afraid that Sunday Schools are not what they used to be, either from the teacher or pupil angle. Teachers are not interested, pupils are indifferent and hard to discipline, and parents do not see that their children attend or do assigned work at home. He agrees with all the experts that this is because of the many diversions competing for the pupils' time and interest. He thinks lesson plans, especially for juniors, are too difficult and often written above the boys' heads. He gives full marks to the story papers, though.

Mr. Whiteway's pet method is to call at the boys' homes. He also uses prizes for proficiency, pupil participation and group charitable projects.

Above all these, though, he rates as essential a quality he demonstrated at the Sunday School Convention. When an inquiring reporter remarked that he was a hard man to find, he replied, "I shouldn't have been. I am always at all the sessions!"

That is where he believes all Sunday School teachers ought to be.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Would you consider using Sunday afternoon for work bees in erecting a new church a misuse of the Sabbath? (Remember we're not in Ontario.)

A. We would consider it a desecration of the Lord's Day, contrary to the law, and unworthy of the church.

Q. Should caskets be opened for public display in a church?

A. This voice crying in the wilderness says, "no."

Q. Is it wrong to do spare time sewing or any handiwork on a Sunday for a Church bazaar? I have been tempted to do this but hesitate because I think it is wrong.

A. If we saw you doing it, we would not judge nor condemn you. But, "let each man be persuaded in his own mind." If you think it is wrong for you, it probably is.

Q. Is it customary for United Church congregations to remain seated while prayer is offered? When did this originate?

A. We suspect from his name and letter that our questioner may have been a Lutheran. Lutherans stand to pray and sit to sing. The custom of sitting for prayers is very wide-spread in the United Church. We know that "kneeling" is coming back in some city churches, and believe that it has never been completely abandoned in some rural churches with a Methodist background. Methodists in this country originally knelt, but by degrees abandoned the custom inherited from the Church of England. Presbyterians knelt in their homes but sat or stood in church. We are told that this dated back to the Reformation and not kneeling was a protest against the Church of Rome and her ways.

Q. How do commissioners to General Council get appointed?

A. They are elected by the Conference. Customs vary, but many Conferences "cast a ballot" for the President, past-President and nominations which come in from Presbyteries, and elect the remainder, after nominations from the floor.

Q. Do you think it right for a minister to skip the Sunday School concert in order to attend a Presbytery Meeting?

A. Yes.

Q. Who elects the Treasurer of the M. and M. in the local church, Session stewards or congregational meeting?

A. The official Board.

Q. Has the date been set yet for the next meeting of the General Council?

A. Sept. 12th - 21st, 1956, Central Church, Windsor, Ontario.

Q. When can a minister retire on pension?

A. At age 68, or after 40 years of service, or earlier for reasons of health if approved by his Presbytery.

Q. From what funds were the costs of entertaining the Russian visitors met? Was wine paid for by the United Church? How much did it all cost?

A. The host's share of the cost was met from the budget of the Office of the General Council. Of course no wine was purchased. (Might we ask a question. In what paper did our questioner read that?) We don't know the cost yet, but it will be included in the auditor's report.

Q. Do you think a Sunday School party for Beginners and Primary, complete with a visit from Santa Claus, should be held in the Church on Sunday afternoon?

A. All depends on the party. We'd prefer that it were held Saturday afternoon or Monday evening in some other room, but we can think of worse evils. Every time we hear criticism of Santa Claus we remember a (childless) minister who arrived at our small country church when we were small and reformed us all by throwing out all pagan elements like Santa Claus, bazaars, church suppers, and Sunday School concerts on Christmas Eve. He reformed the congregation, emptied the church, split the community, and helped the other denominations to flourish.

People

...fter ...5 Years

...C. A. Mustard ...d Mrs. Mustard ...re honoured by ... David's congre... ...tion, Toronto, on ...eir retirement ...er 45 years of ...vice there. Roses ... Mrs. Mustard and a substantial cheque were ...sented.

Professor George Johnston of Emmanuel ...llege was invited to be special speaker ...ng with Mrs. Peter Marshall and Dr. ... Dale Oldham at the mass meetings of ...th the Huntington and Ashland Preaching ...issions in West Virginia and Kentucky, ... mid-February. Dr. Johnston also was a ...ecial preacher in the Norfolk, Virginia, ...eaching Mission in January.

Professor J. S. Thomson, Dean of ...eology in McGill University, presented ...e R. P. MacKay Memorial Lectures at ...ion College, Vancouver, in January.

Rev. C. H. Best, D.D., Supt. of Missions ... Manitoba, has been the Robertson ...emorial Lecturer this year, his subject ...he United Church at Work in Western ...nada." The first lecture was "Methodist ...oneers"; the second, "Presbyterian ...oneers"; and the third lecture, "Today."

Rev. John Short, D.D., pastor of St. ...orge's Church, Toronto, has contributed ...sermon to the February issue of *The ...per Room Pulpit* under the title "On ...ing Further." Dr. Short, who was born ... Scotland, has served Congregational ...urches in Britain and is also the author ... several books.

Rev. A. M. J. Gray, D.D., and Mrs. ...ay were presented with a silver tea ...rvice at a reception to mark their 25th ...dding anniversary given by the con...egation of St. Paul's - Eastern Church, ...tawa, Ont. Mr. A. Crawley made the ...esentation. Dr. George A. Woodside ...rformed the ceremony in St. Stephen's ...oadway Church, Winnipeg, with Dr. ...arles Gordon (Ralph Connor) and Dr. ...mes A. Cormie assisting. Dr. Gray has ...en minister of St. Paul's - Eastern for ... years.

Rev. P. P. W. Ziemann, D.D., has ...cently been inducted at Kingsway Baptist ...urch, Toronto, as General Secretary ...easurer of the Baptist Convention of ...tario and Quebec. Dr. Ziemann succeeds ...r. T. B. McDormand, who is now General ...cretary Treasurer of the Baptist Federa...on of Canada.

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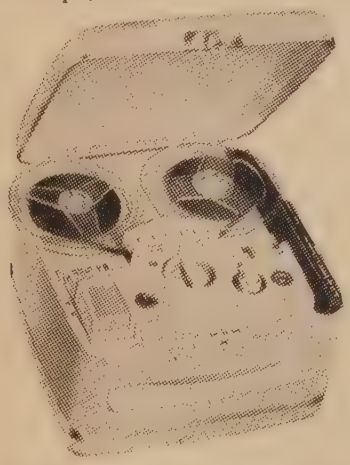

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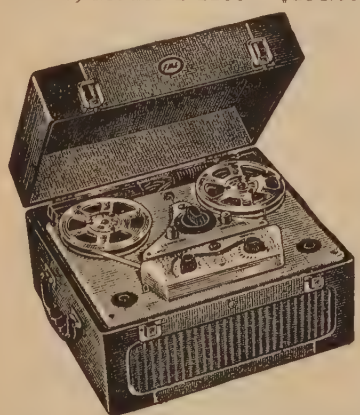

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Religious news in brief

BRITAIN. Queen Elizabeth named Dr. Arthur Michael Ramsey, Bishop of Durham, to be Archbishop of York succeeding the late Dr. Cyril Garbett. While Dr. Ramsey is considered by some to be too closely allied with the Anglo-Catholic wing, most Britons think of him as a moderate high churchman. He has actively supported the Archbishop of Canterbury in his efforts on behalf of Church unity and has advocated closer relations with the Church of South India.

EGYPT. There will be freedom of worship and religious practices under Egypt's new constitution. While proclaiming Islam the State religion, it also assures citizens equality before the law in their rights and public duties, regardless of race, religion or language. It will also be possible for a non-Moslem to become President of the Republic.

GERMANY. The Evangelical Church in Germany is negotiating an agreement with the West German Government at Bonn regarding pastoral care for members of the new West German army. A special pamphlet already published by the Defence Dept. pledges proper pastoral care. Asserting that "a community of soldiers is impossible without freedom of religious confession and unhampered exercise of religion" it said that each unit of regimental size would have Protestant and Catholic chaplains.

ITALY. The Department of Agriculture, U.S.A., has announced the scheduling of 21,000 long tons of wheat to this country as the first shipment under the expanded programme of making surplus food available for the needy overseas. This shipment is under the auspices of the Catholic Relief Agencies. Four ships will carry the grain from Texas ports.

JORDAN. A project of village development here, sponsored by the American Friends Service Committee, was destroyed in rioting by opponents of Jordan's proposed entry into the Baghdad Pact (pro-Allied Middle East Treaty Organization). Dr. Paul B. Johnson, Director, and his wife were removed to safety in Amman by police a few moments before the rioters reached Dibbin, the project village 35 miles north of the capital. This village and its four neighbours were the scene of agricultural and rural improvement work since 1953.

KENYA. An autonomous Presbyterian Church of East Africa is to be set up during February at Nairobi. Announcement was made by Rev. David Steel, Moderator of the Church of Scotland's Overseas Presbytery of Kenya Colony. Dr. George D. Henderson, Moderator of the General Assembly and Dean of Divinity, Aberdeen University, is to preside. In 1952 permission was given the Presbytery to open negotiations with other Presbyterian groups in Kenya, the aim being "to set an example of racial co-operation aiming at one Church with membership drawn from all races." . . . "The unhappy divisions manifest in South Africa are a warning to East Africans who seek to avoid repetition of a situation where there is a (w h i t e) Presbyterian Church of South Africa, a Bantu Presbyterian Church and an Overseas Presbytery of South Africa which exists only for the sake of missionaries.

SCOTLAND. Evangelism in Scottish Cinemas has become firmly established. Beginning in 1929 when the film "King of Kings" was shown in a Glasgow theatre, and Dr. Maclean Watt was asked to speak a few minutes on the subject, the churches asked for a few minutes' time at the Christmas and Easter seasons and by 1931 the practice was general. Recently Mr. J. Arthur Rank has asked speakers for Good Friday. At first the talks were illustrated by slides of Biblical subjects, but as the talks grew in number, the supply of slides was insufficient. These are, however, still used for Children's matinees at Christmas and Easter. In addition to Glasgow talks in cinemas are now given in Edinburgh, Paisley, Greenock, Kilmarnock, P e r t h, Inverness and Dundee.

SWITZERLAND. World Council of Churches reports from Geneva that a total of 12,284 refugees were re-settled in 1955, and it is expected some 25,000 will be aided in 1956. 2,000 were helped emigrate in December alone, 1,200 to Australia. The United States continues to lead among countries receiving refugees. Australia and Canada follow in that order.

UNITED STATES. From the Dayton, Ohio, meeting of the Division of Foreign Missions of the National Council of Churches some 300 Protestant foreign mission leaders declared in a statement that changing times "make ineffective many of the old organs and methods of the Christian mission." They saw "a single world mission of the entire Church of Christ without distinction between 'older' and 'younger' churches or between 'home' and 'foreign' aspects." They called for bold experiments in new organization forms towards acting together; the development of an international missionary enterprise; work through "less formal and institutionalized methods, using volunteer services as much as possible."

INDIA. Evangelist Billy Graham had to ncel the first scheduled meeting in his x-week crusade of India because of wide- read rioting in Bombay. He was deeply fected by the rioting and visited some of ie affected areas, appealing to the milling owds to desist from violence. Although ie Bombay public did not hear the merican Evangelist, he addressed some ,000 religious leaders at a three-hour ieeting before leaving for Madras.

MOROCCO. Pastor Barc Boegner of 'aris, President of French Protestant Churches, chaired a conference of the North Africa Protestant Study Session in Rabat from which came a Resolution call- ng upon Christians to support the new egimes in the French Protectorates of Morocco and Tunisia. The resolution urged Christian support of the new regimes so hat "fundamental liberties will be safe- uarded and the peaceful co-existence of ifferent communities will be assured vithin the framework of a modern State."

LETTERS

(*Continued from page 2*)

idual, find Christ devotionally almost nywhere he may be at other times.

I rather feel this largely explains why Protestant Church sanctuaries are so rarely sed for private worship. Perhaps some ympathy is due trustees who reluctantly ock church doors after unfortunate experi- nces with thieves and vandals.

Chesley, Ont. Maurice Whidden.

Need Stinging Words

Dear Sir: I say a glad "thank you" for he stimulus THE OBSERVER is supplying. Ve need such rough and stinging words, o good-naturedly spoken. Never mind the urses. Some people, even noble people, ou can't improve until you make them iad.

Swift Current, Sask. G. C. Thomson.

Wells at Orangeville

Dear Sir: I hold no brief for the Wells Organization and was not in Orangeville t the time they conducted the hospital ampaign. After conversation with the past hairman of the Hospital Board, however, understand that Wells came in after a reliminary campaign conducted by resi- ents of the County themselves which etted some $13,000, and in the face of onsiderable opposition raised something ike $45,000. The charge for the service vas in the neighbourhood of $6,000.

If this is typical of the returns to be xpected from a Wells "flop and fiasco," I vould like to know where I can borrow 6,000 immediately as I shall invest at nce in the hope of getting a similar return.

Orangeville, Ont. Ronald W. Arkwright.

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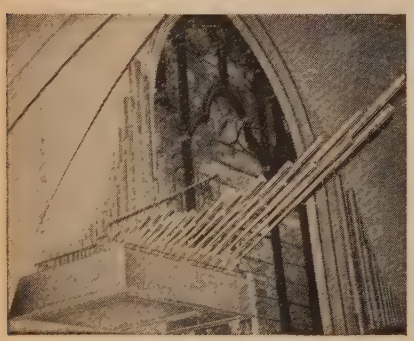

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

Have you noticed what the television people are doing when they want to impress people? They use rows and rows of books as background for the introducer of a special programme and product. And if it is possible to add a crackling fire and to suggest a whole library of volumes, so much the better. They know that such a setting will give an atmosphere of respectability and culture, and will impress the listener with the wisdom of the announcer and the high quality of the programme. They know, too, that everybody, or nearly everybody, likes books, and that the very sight of them makes the viewer a sympathetic recipient of their message. Even the youngsters are impressed. "Oh, look at the books!" Invariably they associate books with good people. Despite all the distractions, youngsters of today are just as fond of books and reading as ever they were. Parents may have to use new techniques, but one of the best things they can do is to give a child an appetite for the reading of good books.

Jesus, the Children's Friend

By Mary Edna Lloyd. (Nashville, Tenn.: Abingdon Press.) $1.00.

First To Be Called Christians

By Ethel L. Smither. (Nashville: Abingdon Press.) $1.50.

Reviewed by Jean Shilton.

This past summer the Abingdon Press has published two children's books which merit the attention of those who try to provide children with good Christian literature.

Jesus, the Children's Friend, by Mary Edna Lloyd, is the familiar story of Jesus and the children retold from the point of view of certain children and their families. It is a book to be read aloud to four- and five-year-olds, and it is written simply enough to be read by six- and seven-year-olds. The illustrations by Grace Paull are clear and attractive. There is a picture on every page, and some of the pictures are full-page and in colour. Two sentences in the book provide an interesting bit of exegesis. "Jesus 'blessed' the children. That means that He made them very, very happy." Kindergarten youngsters will know what the author means.

First To Be Called Christians, by Ethel L. Smither, is a book for nine- to eleven-year-old boys and girls. In it are retold stories of the period following Christ's death. Most of the stories are based on events recorded in the Book of Acts, and the author has filled in with imaginary details of people, places and conversation. The book jacket says Miss Smither knows how to tell Bible stories so that they come alive for children, and the stories in *First To Be Called Christians* do live. Peter is the hero of the first section of the book and Paul the hero of the latter section. The book is well and plentifully illustrated by Kurt Wiese. For two further reasons is this book commendable. It deals with a part of the Bible with which children are not very familiar. Children's versions of Old Testament stories, and stories of Jesus are plentiful, but stories of the first disciples have been written less often. Secondly, this new book will be interesting to an adult who may read it aloud, a fact of no little importance to those who know how dull some children's stories are.

The Tree House of Jimmy Domino

By Jean Merrill and Ronni Solbert. (Toronto: Oxford University Press.)

Reviewed by F. J. Horwood.

Jimmy Domino built his own house in the branches of a beech tree, and used a rope ladder to reach it. He liked living alone, watching all kinds of people pass by. From his house he could see for miles, and he enjoyed looking at the changing colours of the sky. Sometimes people stopped to talk to him. He had three special visitors: a black dog who talked, a wandering minstrel, and a kind lady who cooked good meals for him. These visitors helped him discover many new things in the world. Young children will enjoy hearing this story read over and over again.

Uncommon Prayers

Collected by Cecil Hunt. (Toronto: Oxford University Press.) $3.00.

For All Sorts and Conditions

By Corwin C. Roach. (Toronto: Oxford University Press.) $3.25.

The Episcopal Church and Its Work

By Powel Mills Dawley. (Toronto: Oxford University Press.) $2.50.

Reviewed by Roman Collar.

Uncommon Prayers is a book of prayers selected from many sources, as we can well imagine. Each is headed by a quotation or text, and is put in a section such as Grace, or Service, or Nation, or Nature. Many are Prayer-Poems, such as "Prayer is the soul's sincere desire," and it is anything but "Uncommon." However, there are many prayers that are not so well-known. There are the prayers of Mary Queen of Scots, Lady Jane Grey, and that of Dinah Morris in *Adam Bede*, all unfortunates. Devout men have been made to pay tribute to this book—Andrewes, Aquinas, Fenelon, à Kempis, etc. This book should be in the hands of young parsons.

For All Sorts and Conditions is a title from the *Book of Common Prayer*, and will be welcomed by the Anglican clergy and teachers of the same. As the jacket says, its purpose is to point out what the

yer Book, rather what its several ts, should mean to the worshipper. reover, it gives an insight into early urch history. It is a serious book with t" to it, and a few touches of humour. Roach is an American, a graduate of le, and Dean of a Divinity School. The k is well-written and informative.

The Episcopal Church and its Work has do with the Church's teaching, itage, and character. One chapter, the st, on the Anglican Tradition, is inter- ing reading, and will revive in the nds of ministers much of what they ard in College. The chief causes of the formation are given—exorbitant papal xation and unwarranted power, corrup- m, the Renaissance, political changes, enry VIII's quarrel with the Pope, etc. never noted before that one way by hich the English Church proclaimed s independence was by Parliamentary gislation which turned the Church *in* ngland into the Church *of* England. It ius said that the Bishop of Rome had more authority in England than any her Bishop. Others than Episcopalians ay learn from this volume.

n Quest of Splendour

By Roger Lemelin. (Toronto: McClelland and Stewart Limited.) $3.50.

Reviewed by J. A. Davidson.

This book confirms and consolidates oger Lemelin's standing as one of anada's finest novelists. It was originally published in French as *Pierre le agnifique*, and in 1954 it was awarded ie Best Fiction Prize of l'Academie des ettres et des Arts, Paris. The title iosen for the English edition is a bit uzzling; possibly it was felt that the rench title would lose the delicacy of its ony in literal translation.

This is the story of about a year in the fe of one Pierre Boisjoly, a twenty-year- ld from a poor neighbourhood in Quebec ity. Mr. Lemelin has again, with realism ee of crudeness and with affection free sentimentality, let us see into the ner heart of French Canada. But this not sociology disguised as fiction; it is terature of the highest order, and it is n eminently readable story.

The story opens with Pierre graduating om the Minor Seminary in Quebec City roughly the equivalent of junior college raduation) and in emotional turmoil enouncing a decision to enter the priest- ood. It closes, some 280 pages later, with ierre going through the main door of ie *Grand Semenaire* to begin studies for ie priesthood. Between these two deci- ions, Pierre, a most unusual young man, as a number of unusual experiences ith a number of unusual people. Mr. emelin's effectiveness as a novelist is uch that despite all this unusualness the tory rings of authenticity and is utterly onvincing.

Book Notes

low to Plan Informal Worship, by Winnifred Wygal. (New York: Association Press.) $1.00.

This slim book which can be read through in n hour merits wide circulation among lay people. . . Primarily intended for leaders of youth and dults, children's leaders will find it helpful, too.

ayman's Guide to Protestant Theology, by William Hordern. (Toronto: The Macmillan Co. of Canada, Ltd.) $3.50.

A survey of Christian teaching from New Testa- ent times with particular emphasis on the last orty years. "A book for laymen with a desire to now, and for preachers who preach." The author as born and educated and served a pastoral charge n Saskatchewan before going to the United States.

Ioment by Moment, by Margaret Applegarth. (Toronto: Musson Book Co.) $2.75.

This author can turn out a delightful book. It tells of reality, people and the ways of God. "We are given wisdom and humour and what overcomes the world." Good to read aloud.

Flights of Fancy, by Dora P. Fortney, Strathroy, Ont. Price $1.00.

Gathered between the covers of a Carillon Chapbook is a group of poems — ranging from grave to gay—most of which have appeared in the Strathroy *Age Dispatch*. The author, a well-known business woman, is active in community affairs.

The Heart of Peter Marshall's Faith. (Westwood, N.J.: Fleming H. Revell.) $1.00.

This small book contains two inspirational messages by Peter Marshall taken from *Mr. Jones Meet the Master*—"The Grave in the Garden" and "Keeper of the Springs." Most attractive in format, it would make a very fitting Easter gift.

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CRISIS in the MIDDLE EAST

(*Continued from page 5*)

appeared on the editorial page (Feb. 28, 1948). The title was: "The UN Should Reconsider Palestine." I pointed out that they had apparently considered but four possible alternative policies as follows: (a) doing nothing which would only have precipitated civil war; (b) arranging for a unitary state which would have placed the Jewish minority permanently under the Arab majority; (c) creating a federal state in which both national groups might have had an approximately equal representation; and (d) partition. Deeming the first three as impracticable, they had decided on partition. I took the ground that the time was not ripe for any definitive solution, and that partition was no solution. In the meanwhile, I claimed, the United Nations should take over the trusteeship surrendered by the mandatory power, and govern Palestine directly, paternalistically if you will, and *as a whole,* even if this might require the raising of a considerable military force to keep order, and for the time being deprived the existing inhabitants of any significant control of affairs. They could, in the interim pending a more suitable settlement, administer the country as a federal district of the world, just as the United States administers and governs the District of Columbia, where the capital city is located. Despite obvious difficulties with the cold war already hovering over the world, this would not have been impossible, but it was an election year in the United States. Enough said!

"They Labour in Vain . . ."

After the partition of Palestine, recognition of Israel and the defeat of the Arab League, I wrote another article in the *Presbyterian Record* for July, 1948, calling it "The Desanctification of the Holy Land." I closed that article by quoting the words found in Micah 3: 1-12 and warned that "Zion, for your sake, shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest." In writing this, the phrase constantly recurred to me: "unless the Lord build the house, they labour in vain who build it."

Thereafter, I held my peace. There is now little or no satisfaction in saying: "I told you so." There is nothing to be gained crying over spilt milk. If I recall these efforts now, it is merely to put the record straight, and possibly to explain to such as may be interested why, from that time forward, my interest in the work of the United Nations flagged, even though I still believe that it remains our best, perhaps our only hope, under the circumstances, of building a better world.

In a brief article, such as this is supposed to be, one can not recapitulate even the high spots in the sorry story of the Palestinian mess. For those who want the facts and who are prepared to study the basic documents, let me suggest four books which I have found most useful:

Antonius, George: *"The Arab Awakening."* (London: Hamish Hamilton) 1938.

Barbour, Nevil: *"Nisi Dominus."* (London: Harrap) 1946.

Lilienthal, Alfred: *"What Price, Israel."* (Toronto: S. J. R. Saunders) 1953.

Berger, Elmer: *"Who Knows Better Must Say So!"* (American Council for Judaism) 1955.

The book by Antonius, though written from an Arab point of view, is highly objective. It traces the development of the Arab renaissance after long years of maladministration and cruelty at the hands of Ottoman Turks from the formation of a secret society of students at the Syrian Protestant College at Beirut in 1875. It also corrects many of the false ideas circulated by Zionists and the Christian Council for Palestine concerning the Arab revolution of 1916.

The second book, notable for its documentation, was written by a man who lived twelve years in Morocco, Egypt and Palestine, studying conditions on the spot, and going to the trouble of learning both Hebrew and Arabic. For a time, he was correspondent of the London *Times* and he also served in the Middle East Division of the British Ministry of Information.

The third and fourth books on the list are by American Jews who not only dare to repudiate Zionism openly but consider it a menace not alone to the peace of the world but even to the continued peace of all Jews resident outside of Israel. Beside the burning passages in the book by Elmer Berger, the strained and sophistical reasoning of Abba Eban, ambassador of Israeli to the United States, in his address on "The Toynbee Heresy" is very, very small potatoes. In these books, better than anywhere else—so far as my knowledge goes—one may find the salient facts he needs to know.

The Zionists dwell on the marvellous developments which have been made in Israel, and travellers, whose visits to that unhappy and unholy land were perhaps subsidized, return and tell us of the many splendid things already accomplished. But what we are not told is that for the most part these developments were made possible largely by financial blood transfusions, contributions poured into Israel by Zionists the world over, without which the whole experiment would soon prove bank-

"A better understanding of the Islamic world is the absolute imperative for the Western countries"

pt. Nor are we told anything about nilar developments, in many cases on an en larger scale, now being attempted in me of the Arab countries, like Egypt, udi Arabia and Iraq, and without any- ing like the assistance from outside.

Arabs Against World Zionism

Further, it is not made clear to us that ie main antagonism of the Arab countries directed less against the Jews at present Israel, although there is no love lost iere, than against World Zionism. Nor re we told that without water which is ndamental to all life, Israel is a hopeless roposition. All the plans for the perma- ent settlement of the area formerly known s Palestine depend upon suitable agree- ient for the use of water which may be rawn from the Litani and Jordan rivers id by the provision for storage of water the Sea of Tiberias and in certain man- ade reservoirs. True development in ther industry or agriculture is impossible ithout water, and at present adequate ater for the needs of all these countries unavailable. There are over 580,000 rab refugees in Jordan alone, and while uch of the land in that country is not in se, most of it is useless unless it is rtificially irrigated. A recent study has st been issued by the Carnegie Endow- ent for International Peace in their nternational Conciliation series (No. 506 r January 1956). It is called "The Jordan iver Valley" and is prepared by Geor- ana G. Stevens. Anyone who reads this eport must doubt whether Jordan could ossibly resettle these nearly 600,000 efugees on its unused land even if it were ermitted to use the maximum amount of ater which it is proposed to assign to it available for purposes of irrigation.

Israel Must Face Reality

The bitter fact in the situation is that srael will never, in all probability, be able become a viable state by itself, but only an integral part of the much larger area which it now appears on the map as a ery small drop in a very big bucket. Israel ust face reality. Unless it can win the iendship and faith of its neighbours, the uestion of its boundaries is relatively nmaterial. Whatever they are and how- ver they may be drawn, it will be hated nd ignored, regarded by the encircling rab countries around it much as physical rganisms turn on any foreign matter that as lodged in vital centres and seek to xpel it.

There are many complicated moral and olitical problems in the entire picture for hich there are no ready answers. No one ho has followed the history of the people Israel down through the millenia from ie day when Caleb and the spies brought ack the news of a land flowing with milk nd honey, and the conquest of Canaan egan, will fall for the thesis that the ewish people have an inalienable right,

(*Over*)

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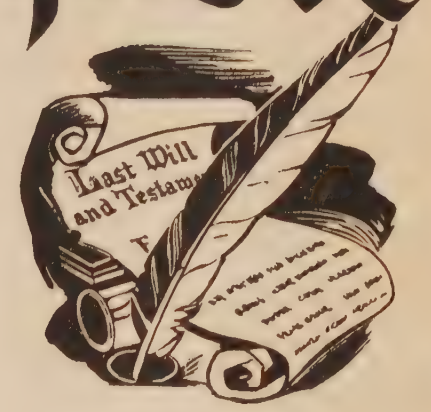

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given by Jehovah, to the land which they left centuries ago when they first set out on their wanderings and established the diaspora. Far too much has occurred in the interval to justify any "return," especially a return based on force or on conquest.

Nor is it possible for the United Nations to justify its partition of Palestine when in every other land, it has stood or pretended to stand on the hypothesis, whether justified or not, that all territories should be governed primarily in the interests of the people recognized as the existing and indigenous inhabitants of the land—Libya for the Libyans, Somaliland for the Somalis, Indonesia for the Indonesians. The day for colonialism, we have been told *ad nauseam*, is past. Only in Palestine, is it permissible to establish a state of affairs where the majority of the indigenous peoples, just awakening to a new pride in their possible destiny, are extruded, told to move over and let their country be governed by *westerners* who will provide the modernity needed in the Middle East, and by Jews from Yemen! This does not make sense and so far as I can see, it never can. Two wrongs never make a right, and to find a place for those who escaped from Hitlerism by extruding the Palestinian Arabs puts the Zionist and their abetters in the United Nations in an impossible position, reeking with inconsistency.

Beyond all that, in our divided world, the great buffer area between the East and the West are the Islamic countries, stretching from Morocco in North Africa, through Algeria, Tunis, Libya, Egypt, the Soudan (which has now joined the Arab League), Jordan, Syria, Lebanon, Turkey, Iran, Iraq, Saudi Arabia, Yemen, Afghanistan, Pakistan, Indonesia, and even (in part) the island of Mindanao in the Philippines. A better understanding with the Islamic world is the absolute imperative for the western countries. For the Zionists to insist that the so-called Christian West ignore the Islamic world and support the dubious claims of their *amour propre*, Israel, is really asking a bit too much.

"Two Wrongs Never Make a Right"

DRESDEN STORY

(*Continued from page 9*)

do their speaking for them on the racial issue.

One white minister maintains that discrimination is a cross the coloured have to bear and they must "turn the other cheek."

What the National Unity Council hopes to achieve is the formation of a citizens' committee of Negroes and whites which would meet in small groups to discuss the problems. They feel that only in this way will each side see the other's viewpoint.

The Rev. Andrew Talbot tells his coloured congregation that they must be patient, that they have no recourse to retaliation, and that they must show their white neighbours, by their love, that they have an equal place in society.

The churches hold the key to the Dresden situation. It's up to the churches to provide the leadership. The coloured folk say: If we can get the churches entered into an education programme, we can beat this thing faster than the government will by legislation.

Next Issue: Breaking The Race Barrier.

NICKEL BELT

(*Continued from page 7*)

fortable broadloomed study you will note his desk is up against the wall, and there are easy chairs about. He strongly believes a preacher should get out from behind his desk when counselling those in trouble or in need, and while he can be an impatient person, he is a patient counsellor.

His new T.V. programme has top rating in the north with a tremendous listening audience. It is a pastor's study type of thing—deals with problems people face. The wife with a husband who has no interest in Christianity; the husband with an alcoholic wife; the unmarried mother. He is more interested in dealing with problems of basic faith than with social problems; and more interested in supplying answers than raising questions. He maintains that the Scriptures and Christian theology have answers to all the personal problems of our time. He once preached a sermon to alcoholics entitled, "It's not your drinking, it's your stinking thinking." He had a text for it of course. "For as he thinketh in his heart, so is he." His approach to drinking is not legislative but theological. He probably numbers more alcoholics among his personal friends than any minister in Canada, unless it is Dr. George A. Little.

The young ministers of the north used to come into St. Andrew's Church on their visits to the Sudbury hospitals, and even when he was a very youthful minister he was recognized as a bit of a Presbytery Bishop. They learned that Friday afternoon was not a good time to intrude on the minister's study; but they also learned that Friday evening saw two neatly typed sermons lying on the preacher's desk. Sermon preparation is always carefully done; and on Sunday mornings the congregation may pick up the mimeographed sermon to take home to the members who have not been out.

Area Responsibility

St. Andrew's has not got the Sunday School it ought to have. Its building does

ot give visible expression to the vigour nd leadership it has in the Nickel Belt. lthough the music is passable, the CBC roadcast would indicate that it was the reacher not the choir that the national ook-up wanted on the air. It is a shifting opulation, and while there is a vigour bout the north, there is sometimes a uperficiality to the religious thinking of he people. A northern church can sink ast into mediocrity without stimulating eadership. St. Andrew's could remain a apital church without carrying its full esponsibility. Now it has accepted the remendous responsibility for the area, the est of Canada can stand back and profitbly watch the experiment in leadership. t's hoped they emulate St. Andrew's and t cost to themselves follow Christian raditions and sacrifice that the Word may o out to others.

The able leadership of the St. Andrew's inister, a man about whom few people re neutral, indicates that the United Church can fail to get the best results out f its keenest men. There are many minsters who can do good work in Toronto's uburbs. There are a few who can do great ork in the challenging frontier capitals. udbury has got one of them.

Dedication

Byron (Ont.) Church, Rev. Clifford G. Park, minister, dedicated their new church n January 22nd at a special afternoon ervice. The sod was turned April 17th, he cornerstone laid, June 27th, and the ongregation watched fascinated as their reams became a reality. It was not any oo soon, for Byron's growth is beyond all xpectation. Since October 1954, two Church services and two sessions of the Sunday School have had to be held. Rev. George Moore, Chairman of Presbytery, nade the Declaration of Consecration, and Rev. Elgin Turnbull, President of London Conference, preached the sermon.

The congregation also recently provided he minister with a new $22,000 parsonage.

* * * *

The Alma and Goldstone, Ont., Churches, Rev. Jean C. Donaldson, minister, hold a "Service of Witness" at the beginning of each year—January 1st in 1956, when four or five members, representing youth, middle age, and those of riper years stand before the congregation and witness to God's love and goodness in their own personal experiences. This year Mrs. Cecil Flewelling, Mr. C. Howlett, Mr. Kenneth Douglas, Mrs. Ronald Fisher and Mr. W. Augustine were introduced by the minister, who explained briefly what witnessing was. Towards the close of the service the congregation was given an opportunity to witness in the singing of the great hymn, "Even now by faith I claim Him mine, The risen Son of God."

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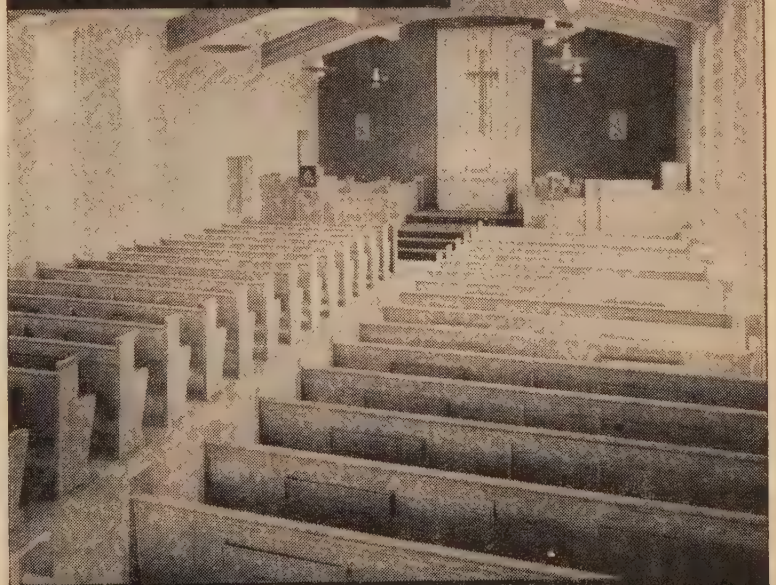
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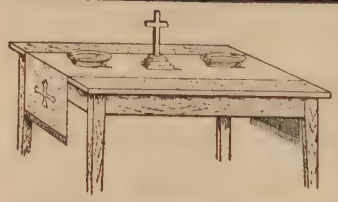

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Churches

Something Unique in Evangelism

"Oyen has heard the Good News" in this year of Evangelism, the minister, Rev. F. T. Wood reports. Beginning January 8th Rev. R. Douglas Smith of Robertson Church, Edmonton, led a series of six meetings in the Oyen, Alta., school auditorium. He spoke at three other services on that first day, and later at smaller groups in the surrounding area—a total of thirteen addresses in seven communities to 1,200 people. These meetings included three high school audiences — Oyen, Chinook, and Youngstown; a Men's luncheon at Empress, where Rev. Don Parr ministers, and a Women's meeting at Sibbald. An electric organ brought by special van from Calgary added to the effectiveness of the central meetings. A highlight was the Wednesday "Christ for Youth" night when the Missioner, in most splendid form, addressed the meeting for the young people.

The Church Reports

It has come to be impossible to give space to all the encouraging reports which come in from congregations. Increased circulation has interested many more congregations in getting publicity. THE OBSERVER is trying to give news with a general interest.

Warsaw Church writes: Twenty new choir gowns, and new dishes to make the ladies proud . . . four churches on circuit combined to put in new water system and bathroom in manse . . . considering purchase of a new musical instrument . . . teen-agers club thriving, purchased new hymnaries for the congregation and contributed to the M. and M. . . . Church School averaged 98 for the year . . . W.A. and W.M.S. worthy of mention . . . spiritual and financial progress under the capable leadership of Mr. and Mrs. George Dyson. So could go the report for hundreds of congregations. In this case it is a little different. Mr. Dyson is a lay supply, and the report is sprinkled with tributes to him and his wife—not least of which is the new plumbing system and bathroom in the manse. The place: Warsaw, Ontario, Bay of Quinte Conference.

° ° ° °

St. George's Church, Vancouver, B.C. The Gwen Norman Circle marked the birthday of the famous Scottish poet by holding a Burns' Supper and Concert, with the minister, Rev. J. S. Clark, a "very elegant" chairman. There were toasts and Scottish music and Haggis, of course, carried in with ceremony and duly addressed.

Rev. G. H. King (left), Secretary of the Canadian Branch of the Mission to Lepers, is shown handing a cheque for $6,968.75 to Rev. David Gallagher, D.D., Secretary of the Board of Overseas Missions of The United Church of Canada, for leper work.

Observer Photo

ne Moderator in Bermuda

THE Moderator of The United Church of Canada, Rt. Rev. George Dorey, D., and Mrs. Dorey visited Bermuda m January 26th to February 10th as sts of the Synod of the Wesleyan thodist Church of Bermuda (a Presby- y of the Maritime Conference of The ited Church of Canada). Their itinerary ed for a full programme. They were to greeted officially by the officers of sbytery, and later to call on His Excel- cy and Lady Woodall in company with v. J. A. Berridge, Rev. J. H. Freestone Mr. J. L. D. Gibson. The Moderator to preach in Wesley Church — a adcast service — in the Somerset and manuel Churches, and to speak on visits Central Church, Shelley Bay, Marsden urch, Central Circuit, Grace Church, nbroke, Centenary Church, Central cuit, Ebenezer Church, St. George's and Cobbs Hill Church. He was to address a Rotary Club luncheon, and with Mrs. Dorey to attend a reception at Wesley Church. Those responsible for entertaining the visitors were planning to leave time for sight-seeing and shopping.

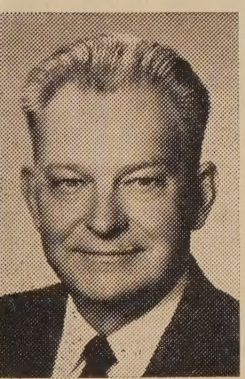
Recovered

Rev. Ernest E. Long, D.D., Secretary of General Council, is returning to his office in Wesley Buildings this month, following a serious operation from which he has made a very good recovery.

* * * * *

Rev. William Du Val, son of Mr. and Mrs. Marlen Du Val and grandson of the late Rev. F. B. Du Val, D.D., minister of Knox Church, Winnipeg, 1888-1928, was recently ordained in Central Church, Montclair, N.J., by the Newark Presbytery. He has left for Geneva and his new post as Administrative Secretary of the Dept. of Inter-Church Aid and Service to Refugees of the World Council of Churches.

SPEAKERS AT THE ANNUAL MEETING



Dr. Charles R. Goff

Photo Garnett Hollington
Hon. Paul Martin

Photo Thompson's Photocraft
Judge Walter Little

e Board of Evangelism and Social Service holding its Annual Meeting February 21-24, 1956, will e as speakers Dr. Charles Ray Goff, Chicago Temple Methodist Church, who will address the nual Dinner, together with the Chairman, Rev. Angus McQueen, London; the Hon. Paul Martin, nister of National Health and Welfare, Head of Canadian Delegation at the United Nations, who address the International Affairs Session, and Judge Walter Little, Parry Sound, who will lead a panel discussion.

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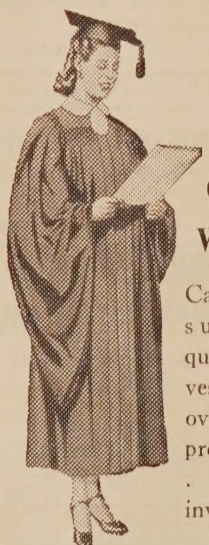

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Rev. T. T. Faichney, D.D., 410 Grandview Road, Preston, Ontario.

Rev. E. J. O. Fraser, 116 Park Street, Truro, Nova Scotia.

Rev. B. J. Warr, 404 George St., Milton, Ont.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Tottenham - Rich Hill pastoral charge, pulpit vacant June, 1956. Interested ministers please communicate with Ross McClain, Secretary, R. R. 2, Tottenham, Ontario.

Princeton United Church will require a minister after July 1, 1956. Interested ministers please write Howard Kipp, Secretary of the Pastoral Relations Committee, Princeton, Ontario.

Kapuskasing United Church, Cochrane Presbytery, vacant June 30, 1956. Interested ministers please write J. A. McDonald, Secretary, Pastoral Relations Committee, P.O. Box 622, Kapuskasing, Ontario.

Mount Albert, two-point charge, Toronto East Presbytery, pulpit is vacant. Interested ministers please write Alvin F. Dike, Mount Albert, Ont.

Due to the approaching retirement of minister, Guilds pastoral charge, Kent Presbytery, will be vacant June 30, 1956. Interested ministers please write J. R. Hubbard, R. R. 6, Blenheim, Ontario.

St. Paul's pastoral charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ontario.

The three-point pastoral charge of Airdrie, Alta., is now vacant. Interested ministers please communicate with Mr. L. Farr, Airdrie, Alberta.

Sunderland United Church, Lindsay Presbytery, pulpit vacant July 1st, 1956. Any interested ministers are invited to write to Secretary of Pastoral Relations Committee, J. Stanley Miller, Sunderland, Ontario.

The pulpit of Danforth Ave. Church, Toronto, Ont., will become vacant June 30th, 1956. Interested ministers are requested to communicate with the Secretary of the Pastoral Relations Committee, Mrs. H. G. Kane, 40 Thorncliffe Ave., Toronto 6, Ontario.

Laidlaw Memorial, Hamilton, Ont., vacant after July 1st due to retirement of minister. Interested ministers please write Mr. A. Doan, 219 Rosslyn Avenue North, Hamilton, Ont.

Minister required for six-point charge near Hamilton, Ont., by July 1, 1956. Those interested please write Mr. Leslie Thomas, R. R. 1, Stoney Creek, Ont.

The Fitzroy pastoral charge in the Ottawa Presbytery is vacant. Four-point charge with three preaching points per Sunday. Interested ministers please write to Hugh Baird, Fitzroy Harbour, Ont.

Fifty United Church, Winona, Ontario, Hamilton Presbytery, (officially a one-point charge as of June 30, 1956) requires the services of an ordained minister commencing July 1. Interested ministers please write to Mrs. George Furler, R. R. No. 2, Fruitland, Ontario.

Rouleau United Church pulpit will become vacant at the end of June, due to the retirement of our present minister. Ministers interested please write J. M. Douglas, Box 342, Rouleau, Sask.

Marmora three-point charge will be vacant June 30th, 1956. Interested ministers please write W. F. Tupper, Secretary, Pastoral Relations Committee, Deloro, Ontario.

Death Notices

MRS. R. J. McDONALD, wife of Dr. R. J. McDonald, Regina, Sask., died at her home, Jan. 3, 1956. Mary Brock Macfarlane attended Queen's University and married in 1911. With her husband she served Cobalt, Regina, Prince Albert, Indian Head and Yorkton. Since 1937 when Dr. McDonald was appointed Superintendent of Missions for Southern Saskatchewan and Southern Alberta, they have resided in Regina, where she has taken a deep interest in church and community affairs. Mrs. McDonald is survived by her husband, one son, A. Hastie McDonald, Toronto, and two daughters, Mrs. H. S. Anderson (Helen), Winnipeg, and Christine on the staff of the Legislative Library, Regina.

REV. SIMON EDWARDS, Ancaster, Ontario, died suddenly. Born in England he came to Canada 46 years ago, studied at Mt. Allison and Victoria Universities, and was ordained in 1913. Charges served included Ayr, Plattsville, Hamilton, Brantford, St. Catharines, Toronto, Chatham. Funeral service was held in Livingstone Church, Hamilton. Mr. Edwards is survived by his wife, Ethel, one son, Rev. Ivan Edwards, Assistant Chaplain, R.C.N., and Marion at home; six grandchildren, and one two daughters, Margaret, Mrs. Clifford, Toronto, brother.

Memorial

A stained glass window, donated by the late Senator W. A. Buchanan of Lethbridge, Alberta, in memory of his parents, Rev. and Mrs. William Buchanan, was unveiled by his son, Mr. Donald Buchanan, Ottawa, in St. Andrew's United Church, Millbrook, Ont. The memorial was accepted on behalf of the congregation by Mr. Albert Payne, a nephew of Mrs. Buchanan, and was dedicated by the minister, Rev. Francis Chisholm.

A Memorial Window "Christ in the Garden" has been presented to Glen Morris, Ont., Church in memory of the late Rev. Thomas Merryweather, by his wife and family.

M. & M. Report

Missionary and Maintenance contributions up to January 26, 1956:

	1954 Total	1955 To Jan. 26, 1956
Newfoundland	$ 61,996	$ 49,519
Maritimes	388,055	390,440
Montreal and Ottawa	481,381	479,786
Bay of Quinte	346,978	343,242
Toronto	894,419	923,503
Hamilton	593,082	624,694
London	542,912	535,132
Manitoba	265,945	264,519
Saskatchewan	227,679	215,200
Alberta	245,358	250,997
British Columbia	240,605	262,279
Donations	21,434	20,454
	$4,309,844	$4,359,765

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Certificates are available to the clergy, as well as members of organizations engaged in religious work, for travel on Motor Coaches in the Province of Ontario. These certificates entitle persons holding same to a discount of 15 per cent. on regular one way or return fare on lines of concurring carriers which include all major companies in the Province and many smaller operators.

Certificates may be procured from L. G. Berney, Secretary-Treasurer Ontario Association of Motor Coach Operators, 35 Yonge St., Toronto, Ont.

Annual Meetings

We are sorry that our space is so limited, it will not be possible to publish reports of Annual Meetings that have been sent to us for insertion in THE OBSERVER.

Publishing House Notes

"Your Bookman"

Mr. Gordon H. Bray

Mr. G. H. Bray, who is becoming familiarly known throughout the Church as *Your Bookman,* has been appointed Manager of the Retail Department of The United Church Publishing House. The administration of the retail sales of books and Church Supplies has been separated from Sunday School Publications and Church School Supplies. Mr. Roy W. Belford continues in charge of the latter, including contribution envelopes. Mr. Bray joined the staff of The Publishing House two years ago after a long experience with religious books. He is an active churchman, serving as an elder in his home congregation. We commend him cordially to all ministers and Church workers. He will visit the forthcoming Western Conferences with the annual book display.

The Book Steward.

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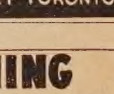

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